THE PHILOSOPHY OF HISTORY RELATED TO WORSHIP

JASPER W. JOHNSON

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THE PHILOSOPHY OF HISTORY RELATED TO WORSHIP

From Gentile and Hebrew Sources

Considering Universal Ideals and Predictions Fulfilled in Persons, Nations, and Social Movements of the World

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PART ONE—Gentile Forecast of Christ
PART TWO—Daniel's Forecast of World's History Correlated to Historic Page

BY

JASPER W. JOHNSON

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Foreword

A Philosophy of History Related to Prophecy treats of the inter-relation of events, and of their relation to predictions. It necessarily regards the law of consequence, and the interpretation of signs and symbols which have been used in predictions. It should make clear its recognition of principles and forces common to mankind, and of design throughout the world. Such a Philosophy is of great interest to every thoughtful person.

No History is so profitable as that which is seen to be related, and capable of philosophical treatment. No Philosophy so fruitful of practical good as that which deals with human events, and respects rational and inspirational vision. No Prophecy is so inspired and inspiring as that which is confirmed by History and tested by Philosophy.

Many attempts have been made to trace the relation of events to predictions; but much that has been said on this matter has been strained to fit the bias of the thinker. Much of this thinking has been whimsical without good rational standards of comparison, without clear principles for the selection of such standards, and lacking a rational method of proceeding, or philosophy of treatment; and the conclusions have been poor and unimportant. Not so here.

The true Historian approaches his subject with the least mental bias; searches the past reflectively and justly; examines the present directly and charitably; and deals with the future logically. The Philosopher analyzes the past for test-principles; interprets the present by them; and would shape the future accordingly. The Prophet sees revelations of the fulfill-

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ment of purpose in the past, interprets the present, and predicts the future, without determining the proportion of History, Philosophy and Inspiration in his vision. They have common interests and an interdependent work.

Patience, earnestness and erudition are required for the discovery and selection of the materials, and the masterly treatment of the subject of such a Philosophy. A broad, tolerant, but logical Eclecticism must be observed. A recognition of truth held in common by mankind must be made. The basis of the solidarity of the race and the brotherhood of man must be seen and believed for this work. It requires none the less the confidence in the sovereignty and fatherhood of the Eternal.

Have there been some conceptions of God, of man, of virtue, of life—here and hereafter—common to all people of all times? Have there been symbols and signs of the Divine will given throughout the world? Is there a possible Philosophy of the fulfillment of the Prophecy? Read and determine.

J. B. M.

Campus Crusade for Christ Library

DEDICATED

To the Honorable Arthur Denny, a pioneer of Seattle, Washington, who well, if not best, exemplifies the Brotherhood of Man; and whose memory is cherished by

THE AUTHOR

In Lieu of a Preface

I submit to the thoughts of the thoughtful the following from the pens of learned gentlemen who are less prejudiced than is

THE AUTHOR.

North High School, Denver, Colo.

To all who are interested in History, and especially to those who discern a philosophy in the great events and movements of society, there will be found in the volume just written by Judge Jasper W. Johnson, on "The Philosophy of History Related to Worship," a masterly grasp of the materials of general history; the symbols of men of all times and places; the great prophecies of both Gentile and Hebrew origin; and the laws of philosophy operating in those facts. There will also appear the great care in research, and the fine power and habit of judicial discrimination of the author.

Rarely does one find such selection of the matters and inquiries that are essential, without digression to incidentals. The pursuance of these essentials is in such good sequence that the expectations raised in each discussion are satisfied in the next. The order is thus psychological, and gives proof of the patient, original thinking of the author.

The reasoning is clear and persuasive—there is no begging of the question—and the conclusions are important and broad. The style is spirited, simple and pungent, with the freedom of the author apparent.

The advantage and delight of having such an interpretation of historical facts cannot be overestimated.

J. BRUCE MATHER, D. D., Ph. D.
History, Literature and Psychology,
North Side High School, Denver.

FROM U. S. SENATOR TELLER.

I have read carefully and with great interest the manuscript of Judge Jasper W. Johnson, of Denver, Colorado, entitled "The Philosophy of History Related to Worship." The work is all that its title suggests. It is a profound and scholarly examination into the prophecies as applied to ancient and modern history, and shows a thorough and critical acquaintance with ancient and modern history on the part of its author. His arguments are clear and cogent, and his conclusions fully supported by references to ancient and modern authors. It is a compendium of History and it will commend itself to students of Biblical Literature and ancient history, and will be of especial interest and value

to those who wish to extract the truth from the myths and legends of ancient and profane history. I believe it is worthy of a place in the world's libraries, both public and private.

H. M. TELLER.

FROM REV. DR. YOUNG.

I have read the manuscript of a work entitled: "The Philosophy of History Related to Worship," by Judge Jasper W. Johnson, of Denver, Colo. The work has deeply interested me. It shows painstaking labor, profound research and a wide knowledge of history. For the student of antiquities it has information of rare value. While synthetic and philosophical it is clear in its argument and striking in its conclusions. To the student of history past and present it is a mine which will yield large results. Judge Johnson is to be congratulated upon the completion of this task. I hail with pleasure the publication of this work. It will give light to many and furnish a guide and inspiration to certain investigations which, if carried on more and more, would destroy many prejudices and contribute largely to the advance of truth.

Very respectfully,

BENJAMIN YOUNG,

Pastor, Asbury M. E. Church, May, 1904.

FROM REV. DR. HARRIS.

I have read with keen interest and profit the manuscript of "The Philosophy of History Related to Worship," by Judge Jasper W. Johnson, of this city.

The book is unique. It is the product of deep research. The author has covered a wide and most interesting field of knowledge and has brought together in a concise and cogent form a vast array of useful information which will appeal to the thoughtful people.

I am impressed that the book, when published, will have a wide reading.

J. F. HARRIS,

Pastor, Asbury M. E. Church, Denver, Colo.

FROM JUDGE STIMSON.

My Dear Judge:—

I have read with much interest and profit, to myself at least, the manuscript of "The Philosophy of History Related to Worship," and I am very glad that you permitted me to keep it in my possession for so long a time.

Agreement with an author's conclusions is not exactly a prerequisite of an endorsement of his work; and while I cannot see, as you do, that a recent history was forecast in minute detail by the prophetic statements of the Holy Scriptures, I yet desire to express my full appreciation of the excellence of the work you have done. The book shows an industry in research, a painstaking thoroughness and earnestness of purpose, and a devotion to truth that are most admirable; and I am sure that it will

be welcomed by the reading world at large no less cordially than by the critical student, to whom it naturally would first commend itself.

Yours very truly,

EDWARD C. STIMSON.

To Hon. Jasper W. Johnson.

FROM REV. DR. PHIFER,
Presiding Elder Denver Northwestern District,
Colorado Conference M. E. Church.

To Whom It May Concern:—

I take pleasure in saying that I have examined, with profit, the manuscript of "The Philosophy of History Related to Worship," by Judge Jasper W. Johnson, of Denver, Colorado.

It impresses me as an able, dignified treatment of the subject. It is certainly a valuable contribution to literature, and throws light upon prophecy. I hope the book can soon appear in print. When put upon the market it will no doubt meet present needs of modern thought.

Very respectfully,

W. D. PHIFER.

FROM THE REVS. DRS. HYDE AND STEELE,
Of the University of Denver.

My Dear Judge:—

The Rev. Dr. W. F. Steele and myself have duly dealt with the within work to which you kindly called our attention. We admire the skill and care which it shows. Your wide and accurate study, and the skill with which you combine and apply it are wonderful; and to read it is to find pleasure and profit. The divine order of the world and the flow of events heretofore, now and hereafter, may well call out one's noblest thought, and prophecy is a sublime literature. We are simply incapable of final criticism on your work; but we find it ingenious, entertaining and sincere; and we congratulate you on your taste for such lines of lofty and imperishable thought.

Believe us with very much regard and sincere sympathy,

Yours,

A. B. HYDE.

FROM BISHOP WARREN, D. D., L. L. D.

Judge Jasper W. Johnson,

My Dear Brother:—

I am amazed and delighted with the research and conclusions of the first part of your book. I have never been sufficiently a student of predictive prophecy to make me a good judge of the latter part, but I feel that such a monument of research ought to be put in print, and I will very cordially commend the work to the attention of the Book-Editor of our Church, if you wish me to do so.

Cordially yours,

HENRY W. WARREN.

PART ONE
Gentile Forecast of Christ

CHAPTER I

The First Worship

Knowledge of Symbolic Worship an aid to Scripture study. By his nature man worships and in symbol—idolatry its danger line. Fore-ordination. Three names for Deity: Elohim, the Creator; Adonai, the Spirit; JEUE, the secret name used as a pass-word, not easily represented by English alphabet, is Jesus in English; names in other languages. Moses receive it from God. Reticence preserved down to and including the Authorized Version. This name, the Resurrector, the basis of all secret worshiping societies, teaching eternal life, given as a pass-word, was the Christ.

1. In the examination of the Holy Scriptures a knowledge of the symbolisms of the world, contemporary with any writing we may search, may save us from error. To that end, bearing in mind the words of Dalco, "It is unwise to assert more than we can prove or to argue against probability," let us consider the line of worships that we may determine, each for himself, whether organized worship has probably had a continuous succession from its first inception to this day, and if so, what it now is, while we are familiariz-

ing ourselves with the metaphors and symbols used in worship by Hebrews and others, and their meanings when so used, that we may be helped to understand those expressions when found in our Scriptures.

2. From this examination it will be found that it is part of the nature of man to worship and to worship in symbol; and in the expression of worship to deal in metaphors. When the symbol is substituted for the lesson, as not unfrequently has occurred —where the worshiper accepts the illustration as the extrinsic fact—the worship becomes idolatry, debauches the mind and debases the soul. When intelligence is sufficiently increased the mind can contemplate the idea, however sublime and exalted, without the aid of symbols; but in infancy of man or people the kindergarten method of illustrating a thought by images is an aid to advancement, though the method is not free from dangers in matters of worship, some of which will appear in the treatment of our subject. However this may be, the world commenced and continued its growth in divine things clothed in mythical garments. For many centuries the worships of the world were symbolic; and the prophets, imbued with that spirit, have communicated to us things that were, that are, and that are to come, in the language of metaphor and symbolism. To better comprehend that presentation to us, we should have a better knowledge of what the world has said and done in that behalf.

3. The purposes of God will progress to completion: "Yea, I have spoken it, I will also bring it to pass: I have purposed it, I will also do it." *Isa.* 14: 24-27; 46: 9-11. Many of these purposes have been revealed to the world to be understood in due time. "Blessed are we if we read, understand and observe the sure words of prophecy," Rev. 1: 3, whether the prophecy be of Gentile or Hebrew development.

4. THREE NAMES FOR THE DEITY are used in the Hebrew Scriptures, as though there were three persons or offices in the Godhead: 1st., *Elohim*, the Creator; 2nd., JEUE, or IEUE, or, as some authorities have it, *J-h-v-h*, a key to the secret name, evidently meaning Christ, sometimes translated Jehovah—probably from its *idem sonans* with the Latin *Jo-ve*—but most generally "the LORD," in our Bible, printing the word in capitals; and 3rd., *Adonai*, the Spirit separated from His works. This second person of the Godhead (however the word may have been pronounced), was communicated as a pass or test-word in the worshiping secret societies of the ancients; and this practice has been continued into modern times. *Town, P.* 86; *Oliver; Mackey; Reghillini; Schiller; Cambrensis; Rabbi Manasseh Ben Israel; Cardinal Pole.*

5. In "Encyclopaedia of Freemasonry" it is said: "Among the Essenes this sacred name was never uttered aloud, but always in a whisper, was one of the mysteries of their initiation, which candidates were bound by a solemn oath never to divulge"; and Dr. Oliver says this name was the Master's Word until Dunkerly, the natural son of George II, took it out of the degree and transferred it to the Royal Arch. Many other peoples used it in the same cautious, sacred way. Of this name Dr. Mackey says: "In Hebrew it consists of four letters * * and hence is called the *tetra gramation*, or four-lettered name; and because it was forbidden to pronounce it, it is also called the ineffable or unpronounceable name."

6. In the third chapter of Exodus, in reply to Moses' inquiry as to what he should say to the children of Israel when they should ask what is God's name? as though they were members of a secret worshiping society and had that name as a test, which word

Moses had not yet received, God said unto Moses, "Thus shalt thou say unto the Children of Israel: I AM hath sent you." Capellus says, the Rabbins made the answer, "*This is my name forever*," as in our version, to read: "*This is my name to be concealed.*"

7. But the Hebrew letters, in which the name was veiled to conceal its pronunciation, are not easily represented by the English alphabet. Albert Pike, a man of great erudition, makes it IEUE (our I and J are represented by the Hebrew letter *yod*); and the learned Dr. Mackey gives it as J-h-v-h. Modern Samaritans pronounce it *Yeshuey* or *Yehueh*, according to Albert Pike. The original closely approximates Yesu, or Jesus, whom it evidently meant, however pronounced. Stoddard says the young Jesus was more frequently called Joshua. Irving, in his Mahomet, gives Isa as Jesus. In Egypt it was Isis and Osiris. In India he was called Siva and many other names. Edward Everett Hale says: "The innumerable Gods of the Pantheon are but manifestations of the One Being." Indeed, Jesus is the Greek form of the Hebrew word Joshua, the name given to the son of the Virgin Mary. The Word is a form of the Hebrew continuing word TO-BE in its past, present and future tenses combined—the continuing I AM—created things exist or live—the Deity is.

8. Josephus, who follows the Rabinical version, in writing upon this subject, says: "Whereupon God declared to Moses His holy name, which had never been discovered to man before; concerning which it is not lawful for me to say any more." But the Elders of Israel and the wise men had the Word, as will be seen. In obedience to this law, whenever the word JEUE occurred to a Hebrew in reading, he does not pronounce it, but substitutes Adonai, or some other name. Thus, instead of saying "Holiness to JEUE,"

as it is in the original, he would say "Holiness to Adonai." This reverential reticence has been preserved by our translators in the authorized version, who, whenever these letters occur, have, with few exceptions, translated them by the word LORD, the passage quoted being rendered, "Holiness to the LORD." *Smith-Peloubet Bible Dictionary.*

9. Maimonides says that the knowledge of this WORD among the Persians was confined to the *Hachamin*, or Wise Men, who communicated its true pronunciation, and the mysteries connected with it (the doctrine of the resurrection and eternal life) to such of their disciples as were found worthy; but with what vocal sounds its three letters, one of which was duplicated, were to be uttered were utterly unknown to the people. Champollion says of the Gentile peoples: "They wrote the name of their principal Deity in one way and pronounced it in another." Later on the Hebrew word was assumed to be Jehovah. Its importance will excuse a summary: I AM, English abbreviated; AUM or AOM, Hindu, from which we probably get the word; Isu, Arabic; Isis, Egyptian; Siva, Indian; Joss, Chinese; IEUE, JEUE, or J-h-v-h, efforts to represent the Hebrew letter-sounds in English; all refer to one character, and that character is evidently JESUS.

10. Of this second person, the LORD, Jehovah, Jesus, or I AM, Reghillini has very properly said that this secret name of God the Resurrector, or Savior, "is the basis of the dogma and mysteries of all the secret worshiping societies of the ancient, medieval and modern times;" and that the secret name of God the Resurrector was given as the WORD of recognition after the hierophant had communicated to the aspirant the doctrines of the resurrection through the instrumentality of the I AM; and the neophite was

instructed that it was through the interposition of this man-loving God, the only Resurrector, that the worthy would gain eternal life; and that the name should be held sacred and used with care and caution. In some of our Christian churches at this day the worshipers bow at every mention of the name—Jesus Christ. Oliver says, "The Tetragramation was Jehovah; and Jehovah was Christ; and Christ was the true and awful WORD." *Rabbi Judah; Town; Cambrensis; Schiller; Cardinal Pole; Rabbi Manihem; Rabbi Manasseh Ben Israel.*

11. St. John, an Essene, said the WORD was the I AM; and the Savior said "I am the resurrection;" carrying a strong argument that the secret name of God, JEUE, J-h-v-h, Jo-ve or Jehovah is the Lord and Savior Jesus Christ; and as will more fully appear, all secret worshiping societies—and there were such in all nations—had, as their most secret and sacred pass-word, an ineffable name for God through whom would come the resurrection of the body and the life everlasting. The first church of the world called themselves, to use the English translation, Jehovah's People.

CHAPTER II

Jesus' People

When men first called themselves Jesus' People.—Why.—The first Church.—The result of Intolerance.—The beginning of Secret Worships.—The six commandments.—The resurrection and everlasting life through a coming Savior taught in secret dramatic symbol.—Noah's flight—his covenant—the seventh commandment.—A glint of light on his secret worship.—The universal creed from Adam to Christ.—Similarity in symbolic worships.

12. In the first chapter of Genesis, in an account of creation, *Elohim* is used; but in the fourth chapter, in which the ineffable name JEUE occurs, the Scriptures tell us, that, after the birth of Enos, son of Seth and grandson of Adam, "Then began men to call upon the name of the I AM:" Or, as in the better translation, "Then began men to call themselves by the name of the I AM—Jehovah's people—Jesus' people."

13. This scripture and the context—"When men began to multiply on the face of the earth * * God saw the wickedness of man was great * * and the earth was filled with violence." "Then began men to call themselves Jehovah's people"—force the conclusion that here we have a statement of the organization of the first worshiping society—the first church in the world—to whom, as to call its successors, Jesus was the Sacred One of adoration.

14. There have always been infidels inclined to jeer—the argument of ignorance—and jeering has generated persecutions; and in nothing has close brotherhood been more needed or found than in matters of conscience; for in nothing have persecutions been more cruel, violent and wicked, or more condemned in Holy Scripture, than those arising from intolerance, from that day of Enos' birth, when worship—probably secret—was organized, down past the time Noah

fled for his life, or the pilgrims fled the persecutions for conscience sake, to the day when the missionaries were sacrificed for His name's sake in China, and later; many of which are forecast by the Prophet Daniel. Would it be an exaggeration to say that intolerance is the Devil?

15. It is but natural, and an experience again and again repeated, that under conditions such as are recorded of the unbelief and violence of Enos' day, that those who loved God and their fellowmen, and who believed that God would provide a resurrection for their beloved Abel—the first man to meet death—and for all others who might die, would find, consult and consort with each other; and that these confidential talks would become conferences and soon grow into a regular secret ring or society for self-preservation.

16. This conclusion is supported if not confirmed by the Hebrew *Talmud*, which says that JEUE (Jehovah or Jesus) gave them, through Adam, for their guidance, the following precepts:

"1. Renounce all idols.
2. Worship the only JEUE;
3. Commit no murder;
4. Be not defiled by incest;
5. Do not steal;
6. Be just."

17. And from the Bible it is clear that the worship of the LORD continued in legitimate succession from Adam, who was alive in Enos' day when organized worship began, to Enoch (who walked with the LORD, and whose prophecies concerning the last days were known to the Apostle Jude); and to Noah, who was eighty-four years old when Enos died. Josephus says that upon Adam's prophecy of a deluge and conflagration the children of Enos erected two pillars on

which they engraved their discoveries; and it is believed by all bibliographers that God informed Adam that Abel and all that slept with him should rise again. The Book of Raziel says that Enoch received from Adam the mysteries he taught; and so claim the Rabbins, who say he was also instructed by the Deity. From the Bible we learn that he lived in Adam's time. His name signifies *to initiate, to instruct;* and Oliver thinks that he systematized the secret worship. These are traditions, yet recent discoveries are confirming them more and more.

SYMBOLIC WORSHIP

18. All early worships of which we have any knowledge—and we may safely conclude that all ancient worships—were symbolic (*Max Mueller; Rawlinson*); and that this first worshiping society adopted, in the symbolism of its worship, the murder of Abel and his final resurrection through a coming Savior, which became the archetype of all the secret worships of all the ancient peoples; and that it has been continued everywhere in the world by secret worshiping societies up to and until its first fruition, by the first actual resurrection, which occurred from the cave in the rocks on the brow of the little hill west of Mount Moriah, is evidenced, if not demonstrated, by the hieroglyphics, cuneiform discoveries, traditions and records of the world.

19. But worshipers were few in Noah's day; and Josephus says that they were afraid that they would be killed, hence they departed out of the land, and afterwards established a new civilization in a new world—*a la* the Pilgrims of a later day.

20. After the flood "*Elohim* spake unto Noah, saying go forth of the ark;" and Noah, grateful for his preservation, "builded an altar unto JEUE (the Talmud says he used the Stone of Foundation—see

sections 51, 53)—and God established a covenant with Noah and with his sons; and "JEUE gave them those commands," says the Talmud, "which were originally given to Adam, with the addition of a seventh;—'eat no meat with blood in it.'" These have been called the "seven precepts of the Noachidae;" and he diligently taught them to his descendants.

21. Scripture seems to place the first country thereafter occupied by man near the mouth of the Euphrates and Tigris; and in the light of recent discoveries this is now confirmed; not the least important of these discoveries is the recovery of the cuneiform written language of forty centuries before the Christian area, from tablets of which, now in the British Museum, we find fuller details of the creation and the flood than are given in Genesis, in which Noah, called Um-Napistim, is made to say: "They took me and caused me to dwell at the mouths of the rivers"—Euphrates and Tigris. These facts are found on the eleventh tablet of the series, in an account of the initiation and investiture of the Babylonian Hero, Gilgames, who sought the Noachidae for instruction in their secret worship and of their doctrine of the resurrection and immortality; and to be cured of a chronic disease which was troubling him. *Bible Readers' Manual, International Teacher's Edition—"The Bible and the Ancient Monuments."*

THE UNIVERSAL CREED

22. Similarities in cuneiform tracings and language are found in the countries of Asia Minor, and on the upper and the extreme lower Nile. They were all temple builders. "Their system of symbolic worship," says Rawlinson, "long continued, with more or less variety, but still with a familiar likeness in every division of the people." This consisted of secret societies, of scholars and artisans teaching the mysteries of religion

through symbolic ceremonies of initiation in which the candidate represented some cherished being, either the object of esteem as a hero, or the devotion of a God, who was metaphorically murdered *a la* Abel, mourned for, raised to life in prayerful rejoicing, and was then instructed in the mystic doctrine of the resurrection, and finally was given the secret or ineffable name of God the Resurrector, the I AM, Jehovah, Jesus. The *vis vitae*, the soul of all these secret orders, from Seth to St. John, and from St. John to this day, is the *summum bonum* of the teachings of that blessed Resurrector when he came (the coming of whom was at all times typified and taught in their initiations; and was expected by these worshiping secret societies of all the peoples of all the world), to-wit: THE FATHERHOOD OF GOD, THE BROTHERHOOD OF MAN, THE RESURRECTION OF THE BODY AND THE LIFE EVERLASTING. In all of them we find identity of object, identity of doctrine, and substantial identity of myth. *Pike; Faber; Oliver; Mackey; Rawlinson; Mueller; Schiller; Combrensis; Town.*

23. All these peoples have followed in line with the Bible, going astray even less than might be hoped for from erring man; probably from the simplicity of the doctrine and the lessons taught by their beautiful and significant symbols. If these came down from a common parent, we may readily conclude that the first secret worship was inspired of heaven to disseminate and preserve its great and vital principles—"The Fatherhood of God, the brotherhood of man, the resurrection of the body and the life everlasting." It seems probable that without the knowledge of letters the world could not preserve and transmit a knowledge of Adam's prophecy (of the coming resurrection through the man-lover, the blessed Savior, dear to all human

beings who have heard and believed what He would suffer and do for man, or what he has endured and done for him), only by means of initiatory ceremonies exemplifying the monumental principles. Naturally the initiatory ceremonies would typify the death and resurrection of Abel, if constituted by Adam. In the nature of things that Order was secret and select. From this may have arisen a misunderstanding of the doctrine of the elect. Of course, none but those thought to be worthy would be elected to membership in the secret worshiping society. Probably because of the great and good work these Orders have done in preserving the germs of truth, we are told by the psalmist, David, in the ninety-first psalm: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

24. Either the continuous unity of thought, expressed through the same symbolism, was handed down from the first worshiping society in uninterrupted succession, or as an archetype; or the fact of their analogies must be attributed to the similarity of human thoughts and feelings, and their outgrowth. But since the tools and symbols of all these various secret societies along down the cycle of time are identical or closely analogous, then, if the tools and symbols used in common are the natural signs of spontaneous conclusions of humanity, no other significance attaches to their use; but if the idea is not the spontaneity of man's organism; or if the symbol needs explanation before the lesson appears, then the same symbols for the same thought involves a parent organization as teacher. The similarity of the symbolisms and symbols of all the worshiping secret societies are so numerous and striking that one may well be surprised that he cannot find where this similarity in this line of thought has been

presented to the world. Consider, then, as they are here presented, whence come these indentities and similarities of the symbols and symbolisms of all the ancient mysteries to each other in article and moral application.

CHAPTER III.

Similarity of Symbols

Church initiations.—Places of worship.—Why the *Hills* were revered.—*Low Valleys.*—The *Mountains* as a locus of worship —dedicated to JEUE, translated the *LORD.*—The *Altars* of peculiar sanctity.—The *Altar Lights* a symbol of the essence of Divine Truth—a type of the coming Savior whose name was given as the test-word.—Fire light represented the holiness of God.—Slight variations.—Object of their worship the attainment of religious and philosophic truth—glory to God and love to man. *Fire,* with the Hebrews, and its reflex.—The Pyramid chambers for sacred fire.—Strange fire.—Fire philosophers.—Transition from corporeal to spiritual. A glint at initiatory ceremonies into church and doctrine.

25. In all the ancient mysteries (and herein when I say all I mean those in Arabia, Persia, India, Egypt, Ethiopia, Phenecia, Palestine, Samothrace, Greece, Rome, Scandinavia, Britain, Gaul and Ireland) signs made by feet and hands, tokens of recognition, and the WORD—the secret name of God the Resurrector as a pass or test-word—were given to the initiated. *Mackey; Pike; Oliver; Town; Bunsen; Volney; Warburton; Cicero; Bryant; Pausanias; Origen; Sophocles; Plutarch; Dollinger and authorities cited.*

A worshiping secret society existed in China and still exists—in English they are called Chinese Masons —but of them little is published. My best information of the order came to me when a law student at Portland, Oregon, by listening to a trial of a Boxer who had attempted the life of the Master—Grand Master they called him—of the Chinese Masons. I then thought the court was over-zealous in trying to gain knowledge of their secrets. Of their teachings clearly they resembled the other worshiping societies of the world, as may be strongly inferred by the following extract from "China, by Rev. J. T. Gracey, D. D., member of the American Oriental Society, member of the International Congress of Orientals:"

"Bishop Thompson beautifully said that China waits for one foretold by one of her most eminent sons: 'In process of time a Holy One will be born who will redeem the world. The Nations will wait for Him, as fading flowers desire the summer rain. He will be born of a virgin. His name will be Prince of Peace. China will be visited by His glory.' "

26. THE HIGHEST HILLS, and sometimes the lowest valleys, were sought by the ancients of every name and nation as places of worship. On the hills frequently temples were erected, and in the low valleys caves were sought or constructed from motives of safety and from traditions of Ararat. *Hutchinson; Bryant; Sir R. K. Potter; Swinbourne.*

27. The Talmud was greatly reverenced by the Hebrews, and probably contains most of the traditions affecting worship which the writers regarded as important. It says that Adam was created on and out of the dust of Mount Moriah; that Cain and Abel there offered sacrifices, and there Seth and Enoch lived and communed with God; that there God appeared to Abraham and talked with him on the highest peak, and there he was about to offer Isaac. One of the traditions of Calvary is that it was the burial place of Adam, that where he lay through whom all die, there

God the Resurrector, through whom all will rise again, should die, be buried in a grotto, and himself be the first to rise again. Sir R. Thorkinton published a pilgrimage to Jerusalem in 1517, in which he mentions the tradition that Calvary was named *Golgotha*, the Hebrew for "place of the skull," because Adam's skull was found there. *The Talmuds; Sir John Mandeville; Mackey; Oliver.*

28. On Sinai Moses got the law where God had appeared to Abraham in the lightnings. There He also appeared to Aaron, Nadab, Abihu and the Seventy Elders of Israel. At Bethel and on Mount Horeb God displayed His glory to Abraham.

29. The first sacrifice after the flood was offered on Ararat, and the Noachidæ long met there; and the Talmud says the Patriarchs and all peoples went to the hills and mountains to worship until the dedication of the tabernacle. The Moabites worshiped on Mount Peor; Samuel issued his predictions from high hills; Joshua built an altar by God's command on Ebal; Elijah was protected from Ahasiah on a hill, and lived in a cave on Carmel; Elisha's holy place was the apex of a mountain; Solomon sacrificed on Mount Gibeon; Sion was the "place of the name of the LORD;" Jerusalem was "the holy mountain;" revelations were usually made from the summit of hills; Adams says that St. John's revelations were written in a cave half-way up the principal hill on Patmos; and Irving, that Mount Hara was Mahomet's Sinai, and from its solitary cave he returned with many revelations of the Koran. Moses directed that God's house should occupy a high place; the Redeemer almost always retired to the summit of a mountain to pray; he was transfigured on Mount Tabor, called a holy mountain; and his last appearance was on the Mount of Olives. Paul's church at Athens was on Mars Hill. *Oliver; Josephus; Godwyn.*

30. All these, and many like occurrences along the cycle of time, would be spread abroad and would be felt, as they were, in Palestine, Greece, Rome, India, Egypt, China, Britain, Mexico—in every nation under heaven—and where there were no hills mounds were erected. *Homer; Herodotus; Diadorus; Pausanius; Xenophon; Justin; Quintus Curtius; Virgil; Strahlenberg; Legge; Prescott; Bell; Oliver.*

31. Hesiod says: "The gods dwell on the snowy summit of Mount Olympus, and are not excluded from the dark corners of the earth;" Sophocles, that "Every mountain was consecrated to Jupiter. * * As the Divinity chose to reside on a high place, we ought to sacrifice in a similar situation;" and Mackey and Oliver, that all nations and peoples were fully persuaded that their prayers were more acceptable from the top of high elevations. St. Cyril, in his fourth book against Julian, the Apostate, says that the phrases "The highest hills" and "to heaven" are synonymous in the sacred writings. Because all nations worshiped on hills (probably from the example of Noah, Abraham, Moses and others), the Hebrews were later forbidden so to do lest they drift into idolatry. See *Deut. 12:2, 3.*

32. LOW VALLEYS. Porphyry says that caves or retired valleys were used as places of worship throughout the universe; and Faber, that rocky caverns were considered particularly sacred in Persia, Hindostan, Britain, and by the Penates and Cimbry; Bryant says the same of Italy and Armenia; and Pausanius says the same of Chusitan.

33. Strabo says Parnassus contained many caves in which the mysteries of Mithras were practiced; and Volney in his "Ruins," in treating of this, derives Masonry and Christianity from the Mithraic mysteries. As Mithras was the Sanscrit name for the coming Savior it is not absurd that an infidel philosopher would catch enough of truth to be misled.

34. The Savior was born in a grotto. It is described by Rev. Vere Monroe in "Summer Rambles in Syria," vol. 1, p. 181.

35. The Mountain was the locus of worship. It is reasonably certain that the hills where the mystics met were called the "mountain of God's House" from

a feeling of safety and a similar impulse that caused Jacob to dedicate the stone at Luz and call it God's house; all parties meaning the place of the worship of the I AM. Clearly Isaiah uses this mystic meaning in the following:

"And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall say, come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he shall teach us his ways, and we will walk in his path." *Isa. 2:2, 3.*

36. The prophet may, by "walk in his path," have meant to adopt the mystic meaning—"ascend the

ladder of perfection, the three principal rounds of which are Faith, Hope and Charity." The Psalmist David says:

"Yet have I set my King upon my holy hill of Zion.

Who shall ascend unto the hill of the LORD? Or who shall stand in His holy place?

O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

In his hands are the deep places of the earth; the strength of the hills is his also.

Let the floods (peoples) clap their hands; let the hills (worshiping societies) be joyful together before the LORD; for he cometh to judge the earth.

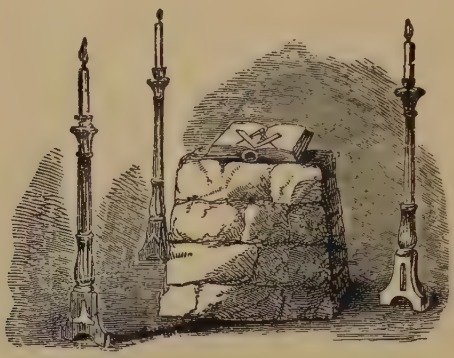
I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the LORD, which made heaven and earth." *Ps. 2:6; 24:3; 95:4; 98:8, 9; 121:1, 2.*

37. These citations carry a strong argument that the inspired writers did refer to the membership of one of the secret worshiping societies that held their meetings and erected their places of worship upon the highest hills and in the lowest valleys, especially David when penning the first verse of the ninety-first psalm:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

38. THE ALTARS of all the ancients were invested with a peculiar sanctity. No victims were slain upon those erected within their dedicated temples. On these incense, alone, were burned, which represented the devotion of a grateful heart. (*Mackey*). An oath taken at the altar was considered more binding than if assumed elsewhere. We read in *1 Kings, 8:31, 32*, "If an oath be laid upon a man, and the

oath come before thine altar in this house, then hear thou in heaven, and do judge thy servants" according as they do.



39. THE LIGHTS about the altar represented the essence of divine truth with all peoples. With the Egyptians the three triangular lights represented the sun, moon and hierophant; but the sun and moon represented Osiris and Isis, and the hierophant the moral and religious lessons he was taught to repeat. In the Scriptures they are a type of the light that was to come and that came and "lighteth every man that cometh into the world." Nor was there a difference in the Mithraic and Essenean mysteries except in the name of God, the Son, the Resurrector; but both called Him the WORD; and they gave His name as the most secret pass-word. To the Hebrew, and indeed with all peoples, light, as it represented fire, was a symbol of the holiness of God. The Pythagoreans, the Zoroastrians and the Aztecs went a step further and held fire and light as a symbol of the Divine Being, Himself, as the burning candles about the Greek and Roman Church altars are now a symbol of Christ. Zoroaster, Grand Master of the Magians, (a committee of whom followed the Star of Bethlehem), named light

and darkness Ormuzd and Ahriman—God and the Devil—and as the flame ascended, to the Persian it was diffused and absorbed by the Invisible Spirit, and they prostrated themselves before it as do the Greeks of Russia before their representative of the True Light. Irving says they reverenced the sun as the abode of the Deity, and "they kindled fires upon the mountain tops to supply light during its absence," because the sun is the source of light. The Egyptians of the Nile equally venerated fire as the veritable, most perfect symbol of Deity; but they do not prostrate themselves before it. In their initiations they exhibited a hare to their neophites, because it was supposed to have its eyes always open; and hence it was a symbol of Osiris; and their language corresponded with their view. In the Hebrew language the word for hare is *arnebet*, a compound of *aur*, "light," and *Nabat*, "to see"; so that the word that in Egyptian meant an initiation, to the Hebrew meant "to see the light." In Masonry the candidate is in search of the light of Divine Truth. Indeed in the worships of all nations of antiquity light was a knowledge of goodness, and was goodness; and the attainment of this constituted the principal purpose of adoration. Plutarch says the object was holiness and purity of life and conversation and the attainment of religious and philosophic truth. Rev. Fosbroke beautifully says: "A scroll of woven light is unfurled by an unseen hand on which is written in letters of glowing radiance—Glory to God, and Love to Man." *Mackey; Oliver; Pike; Faber; Maimonides; Porphyry; Volney; Irving; Prescott; Adams.*

40. FIRE and light are closely connected. God appeared to Moses in a flame, to Abraham in lightnings; and fire descended from heaven and consumed Hebrew offerings on occasions; and these had a reflex

influence on surrounding peoples; and strengthened, if it did not teach, the belief that the triad of nature is fire, water and air; that heaven was created from fire, and earth from water, air being the mediary. (*Oliver's Landmarks, p. 178*). The Magian oracles said, "all things are the offspring of one fire." Did they carry their veneration to an extreme when they kept their sacred fires burning *(Irving)* as did the Egyptians? The latter had chambers in the Pyramids supposed to be tombs; but *pyr* is "fire" in Greek; and Jennings Hargrave says they were secret places in which to keep the sacred fire. The presence of skeletons found in them only adds force to this conclusion; for in every ancient temple there was an adytum in which they worshiped, as did the Hebrews; and the Chaldeans and others, perhaps including the Egyptians, took up some of their dead and removed them to this most sacred place. The Aztecs, like the Persians and Egyptians, kept sacred fires burning; and the priests of each were punished for using strange fire, as Nadab and Abihu were punished by the God of heaven. But in Aaron's day adherence to correct morals could best, perhaps only, be maintained by a severe lesson of reverence. God Knows. The LORD giveth and the LORD taketh away. Blessed be the name of the LORD. In the medieval ages a sect of fire philosophers, an offshoot of the Rosicrucians, kept up the fire, not as idolators, but as a symbol as the Greeks and Catholics keep the cross on and in their churches. To the uncultured, symbol-loving ancients the fire warmed and blest, and the transition from corporeal to spiritual things was easy. In their initiations the neophite was passed through places of darkness, representing ignorance and sin, and at the end was ushered into a splendidly illuminated chamber where he was instructed in the knowledge of the Light of Divine Truth—the

Fatherhood of God and the brotherhood of man, the resurrection of the body and the life everlasting. He was then given the name of God the son, through and by whom that resurrection would come, as the name of the Light, which name was given him as the most secret pass-word which he was to use with great caution. If occasion demanded that he should speak of it he should call it the WORD; for, besides being a pass it was the sacred name of the Savior God, the Resurrector. "We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world to our glory; which none of the princes of the world knew; for had they known it, they would not have crucified the Lord of Glory." *1 Cor. 2:7, 8.* They were not Essenes; and it does not appear that even all of them received Christ as God the Resurrector. *Reghellini; Origen; Town; Mackey; Prescott; Smith's Bible Dictionary; Schiller; Cambrensis.*

CHAPTER IV.

Similarity of Symbols—Continued

The *Holy Book,* the revealed Will in the worship.—The *Square and Compass,* the golden rule.—Of *Fides,* brotherhood.—The *Cornucopia,* church contribution.—*Corn, Wine and Oil,* charity and love.—*Three Principal Officers,* The Trinity and the Advent.—*Caduceus,* the *LORD* leads through death to everlasting life.—*Discalceation,* "Put off thy shoes for the place whereon thou standest is holy ground."—*Circumambulation,* following the sun in purification.

41. THE HOLY BOOK was found in many and probably was in all the mysteries. The Hebrews used the Old Testament; the Essenes, the Pentateuch; the Brahmans, the Vedas; the Romans, a part of the Sibyline Books delivered to Tarquin the proud by Herophile; the Mussulmans, the Koran; and everywhere the same idea was conveyed—the Divine will revealed to man. *Josephus; Gibbon; Irving; Int. Cyc.*

42. THE SQUARE AND COMPASS were found engraved on the walls of a number of ancient caves. In Dr. Legge's Chinese Classics it is said that about a thousand years before the Christian era "acting on the square" meant; "Do not to others what you would not that others should do to you;" and Men-

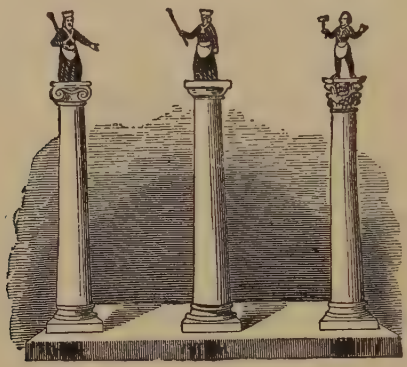
cius, who flourished in Aristotle's time, says: "A master in teaching his apprentices makes use of the compass and square. You, who are engaged in the pursuit of wisdom, must also make use of the compass and square." Like a poem to music are the words of Albert Pike: "For the Master the Compass of Faith is above the Square."

43. OF FIDES, Cicero says: "That which is religion towards God, and piety towards our parents, is fidelity towards our fellow men;" and Dr. Johnson, that "Politeness is religion in little things." It was symbolized by two clasped hands. *Horace; Noel; Faber.*

44. THE CORNUCOPIA was a symbol in the Egyptian, Phenecian, Eleusian, and the Essenian mysteries. The Hindus used a corn-measure with the same allusion—all referring to the sustenance of the God Hermes of the Noachidae.— *Mackey; the ancient poets.*

45. CORN, WINE AND OIL were used as symbols in most of the ancient mysteries, teaching: "Give bread to feed the hungry, a cup of wine to

cheer the sorrowful, and pour healing oil of consolation into the rent heart and broken body of the fellow traveler." Oil was used in consecrations, representing the peace and good will of God. *Oliver; Pike; Mackey; Faber.*

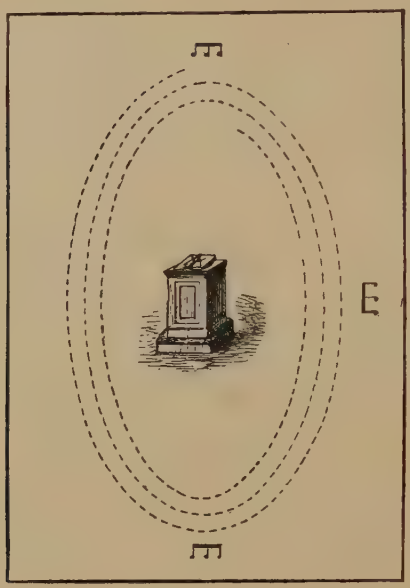


46. THE THREE PRINCIPAL OFFICERS in the lodges of all the ancients constituted a marked feature; and the hierophant or chief officer instructed the neophant, or candidate, in the mysteries. Oliver gives an account of the initiations of India, with Brama in the East, Vishnu in the West and Siva in the South, showing that their meetings were assemblages for worship. While to us a representation of the three persons of the God-head in the three principal officers may bring a shudder at the audacity of their irreverence, yet evidently they looked past the representative to the represented; and through their ceremonies representing the death and resurrection of Siva, the Indian name for Jesus, who became the Savior God after his resurrection, through whom and which the devout of the world were to be raised to life eternal, they taught, in an unenlightened way, what we may well call the advent of the Savior. *Pike; Mackey; Ragon; Oliver.*

47. THE CADUCEUS, or magic wand, borne by the conductor who led the aspirant in the ceremonies of his progress through death to life, in the initiations of Egypt, Greece and Rome, represented immortality and peace. *Horace; Virgil; Statius; Mackey.*

48. DISCALCEATION was demanded of Moses, at the burning bush. Justin Martyr says, the Phenecian priests commanded their people to put off their shoes; Drusus says the same of the Eastern nations, and Zago Zaba of the Ethiopeans. It was also the practice of the Pythagoreans and Druids. In speaking of the Hebrew worship Stoddard says: "On reaching the threshold of the synagogue all had to take off their sandals." Adams says: "In later years the Turks have modified this ancient practice. Now one may enter a mosque by putting on over-shoes that have not been worn outside." See *Irving's Mahomet.*

49. THE CABELTAU of the Dionysians is described by Virgil: "First I surround thee with three pieces of list, and I carry thee three times around the altar." One of the Ninevah tablets in the British museum shows the goddess Istar as holding a necklace in her right hand as though resting upon it, with her left elevated, by which she is represented as swearing. Hosea says, "I drew them with the cords of a man with bonds of love." This emblem and ceremony seems to symbolize the cord that binds man to his fellow man and to God.

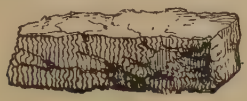


50. **CIRCUMAMBULATION** to the right, three times about the altar, was practiced among the Hindus, Egyptians, Phenecians, Essenes, Greeks, Romans, Scandinavians and Druids, as a lustration or purification. Plautus says, "If you would do reverence to the gods, you must turn to the right hand." Gronovius, in commenting on this passage, says: "In worshipping and praying to the gods, they were accustomed to turn to the right hand." They all "followed the course of the sun." The ancient poets claimed that planetary revolutions produced the "music of the spheres," inaudible to man; yet in their worshiping processions, in fancied initiation, the ancients indulged in song. *Macrobius; Callimachus; Potter; Virgil; Colebrook; Toland; Mackey.*

CHAPTER V.

Similarity of Symbols—Continued

The Stone, the House of God; its form and size.—Hebrew traditions.—Noyes' explanation.—Traditional history.—Its sumation is Jesus.—Its symbolism with Phenecians, Greeks, Egyptians, Arabians, Mussulmans, Druids, Peruvians, Alaska Indians, *et al.* *The Apron*, a badge of distinction representing purity. —The national flag.—*White*, a symbol of innocence most extensively diffused.—Daniel's "Ancient of Days."—In Egyptian and other worships.—Triumph of the soul over death.—*The Ladder*: Its moral lessons.—Mahomedan legend.—Of its three principal rounds the top is God.



51. THE STONE most sacred to the Hebrews was, to all of them, "The House of God," because of Jacob's dedication; and was "The Stone of Foundation," also, to many of them, because of Enoch's statements; but in the English system it represents the state of perfection at which all good persons hope to arrive by a virtuous education, their own endeavors and the blessings of God *(Hutchinson; Webb; Morris)*; and is sometimes called the perfect ashlar. In form it was a cube, and tradition says about sixteen inches square. Used as a pillow, it could not have been large. The account in Genesis, 28:18, 22, is: "Jacob took the stone that he had put for his pillows and set it up for a pillar, and poured oil upon the top of it; and he called the name of the place Bethel *(beth* "House" and *El* "God) * * *saying, "this stone which I have set up for a pillar shall be God's house." Rabbi Judah, president of the Sanhedrim, about 150 years after Christ, embodied in the *Mishna* the traditions about this most celebrated stone of the world. If they be but Rabbinical reveries, they, like the little hatchet, serve to illustrate moral and religious princi-

ples, teaching the science of morality veiled in allegory. But we should not forget that the Apostle Jude speaks of the prophecies of Enoch, found only in the Talmud, which lends a weight to some of the statements, at least; as does the reference in Hebrews, 11:37, to the sawing asunder of Isaiah by order of King Manasseh. The Talmudists say that the stone had been been laid by Jehovah as the foundation of the world; and hence Enoch speaks of it as the stone which supports the corners of the earth; and Job, 38:4-7, mentions a stone in that connection. To a symbolic mind the transition is easy.

"Where wert thou when I laid the foundations of the earth? Declare if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the corner stone thereof,

When the morning stars sang together, and all the sons of God shouted for joy?"

Oliver; Portal; Mackey; Lee; Buxtorf; Morier; Sale.

52. Noyes explains: "It was the custom to celebrate the laying of the corner stone of an important building with music, songs, shoutings, etc. Hence the morning stars are represented as celebrating the laying of the corner stone of the earth."

53. The Talmudic, Arabic and other traditions claim that Adam possessed the Stone of Foundation while in Eden, where he used it as an altar; and it was so used by Seth, Enoch, Noah, Abraham, Jacob, Moses and others; that Mathusela, for his father Enoch, constructed a nine-vaulted cellar-temple on Mount Moriah, in the lower room of which Enoch placed the stone, but he only entered, to worship before it, once a year, as the high priest afterwards entered the Holy of

Holies; that Noah took it with him in the ark, but left it on Ararat when he went to the mouth of the Euphrates and thence to China; that it was sent with Jacob, by his mother, as a talisman, when he went to Mesipotamia for a wife, and he used it for a pillow at Luz, where he had the celebrated vision; that Moses sat upon it, on Mount Sanai, when he received the law; that when King David was digging the foundation for the Temple, which God had promised him his son should build, he found the stone on which was engraved the secret name by which he recognized it; that Solomon placed it in the ark of the covenant in the temple; that it was in the sanctuary in Jesus' time, and that any Israelite learning the name upon it could master the world. It was safely guarded by two magical dogs, but Jesus obtained the name by which he worked all the miracles that he did. Many of the Jews could believe all this; but they could not see the sumation:—that the Savior was the I AM, and consequently the stone of Foundation represented or symbolized him—Jesus. *Lee; Prideaux; Mackey; Buxtorf; Oliver; Irving; Reghillini; Victor; Rabbi Judah; Rabbi Menahem; Cardinal Pole.*

54. The story of Jacob's stone extended to the surrounding peoples; and it is certain that the Phenecians worshiped, or worshiped with, sacred stones under the name of Boetylia, evidently derived from the Hebrew Bethel.—*Mackey.* Some knowledge of stone symbolism must have extended to Greece, and continued to as late as A. D. 57, as shown by Paul's letter, in which he says: "Christ, as a spiritual rock, followed the Hebrews on their migration from Egypt." *1 Cor. 10:2-4.* Portal, in speaking of Egyptian worship, says: The natural stone may be considered as the symbol of faith and truth; but with them and the Hebrews the hewn stone was a symbol of Typhon, the

Evil One. Pausanias says that the Greeks originally used unhewn stones to represent their Deities. One of these consecrated stones was placed before almost every public and private house in Athens. Eusebius cites Porphyry as saying that the ancients represented the Deity by a black stone because His name is obscure and inscrutable. Mahomet ascended to heaven on a ladder resting on Jacob's stone, according to the Koran. The Kaaba of Mecca, worshipped by the ancient Arabians, says Irving, is still treated with religious veneration by the Mussulmans. Toland says, the Druids had no other image of their gods than cubic or columnar stones. The Peruvians, says Prescott, set up rough stones to represent the house of their gods. Squire quotes Skinner as saying the same; and Gama describes the stones worshipped in Mexico. Indeed, so universal was this stone worship that Higgins, in his Celtic Druids, says, that "throughout the world the first object of idolatry seems to have been a plain unhewn stone." "Everywhere," to use the words of Dudley, "the cut or selected stone was adopted as a symbol of strength and firmness—a symbol also of divine power, and by a ready inference a symbol of Deity, himself." In early times, before man's mind could walk alone, he may have needed images to fix his mind upon the facts. The Greek form of worship most readily captivates the Alaska Indians; and the Catholic form was more readily accepted by the Indians along the lakes, west of the Mississippi and beyond the Rocky Mountains, than the Protestant, because more symbolic; teaching us that uncultivated man thinks and best worships in metaphor and symbol. St. Peter gives us the meaning of stone as understood in his day.

"If so be that ye have tasted that the Lord is gracious; to whom coming as a living stone, disallowed indeed of men, but chosen of God and precious, ye also

as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scriptures, Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."—*1 Peter 2:3-6.*

55. THE APRON of the Jew, the Indian, the Persian, the Ethiopian and the Egyptian, though differing in form, was a most exalted badge of distinction. Those of Mithras and Japan were very like the masonic apron of today; while the Scandinavian was presented with a white shield, with ceremonies similar to the presentation of a masonic apron. In all these Orders it represented innocence of conduct and purity of heart. In primitive times it was incorporated with the various systems of divine worship. The royal standard of Persia was originally an apron in form and dimensions; and in some other cases the apron was elevated to great superiority as a national trophy. Probably from this religious emblem came the national flags, sacred to all peoples. *Oliver; Kaempfer; Mackey; Cross.*

56. WHITE, in all the ancient mysteries, was the symbol of innocence and purity; and it was so used by the American Indian, Black Hawk.—*Fellows' Anc. Mys., p. 230.* This symbol is one of the most ancient and extensively diffused of the symbolic colors. It was the color of one of the curtains of the tabernacle; and the high priest wore it in ephod, girdle and breastplate, denoting to purify. Isaiah, Jeremiah, Daniel, and St. John speak of it in the same sense. Dr. Henry says the whiteness of the garment "noted the splendor and purity of God in all the administrations of justice," in commenting on the robe and hair of Daniel's "Ancient of Days." The Egyptians decorated the head of Osiris with a white tiara; the Pythagorians

wore white robes in their worship; the Druids clothed their initiates in white before emerging them into full membership, and this practice was observed in all the ancient mysteries. The white robe was consecrated to the dead and represented the regeneration of the soul. Homer makes the attendants cover the dead body of Patroclus with a white pall. The Mussulmans, in addition to the white robe, placed white crowns upon their heads to indicate the triumph of the soul over death. The dress of mourning, of the ancients and of the Chinese at present, is white. Among the Franks *it snows* meant " a woman is approaching." *Homer; Portal; Mackey; Oliver; Weale's Archit., p. 15, with authorities.*

57. **THE LADDER** was common to many, if not all, the secret worshiping societies, and nearly every one of them had seven rounds, generally alluding to the four cardinal and the three theological virtues—Temperance, Fortitude, Prudence, Justice; Faith, Hope and Charity. That of the Persian mysteries of Mithras, and the Ladder of Brahma, were emblematic of the seven worlds through which the candidate was made to pass, which process was called the ascent of the ladder of perfection. Washington Irving, in giving the Mahomedan legend of the prophet's

ascent to heaven, says: "Then entering the temple (at Jerusalem) he found there Abraham, and Moses, and Isa (Jesus), and many more of the prophets. After he had prayed in company with them for a time, a ladder of light was let down from heaven, until the lower end rested on the Shakra, or foundation stone of the sacred house, being the stone of Jacob. Aided by the August Gabriel, Mahomet ascended this ladder with the rapidity of lightning." In some of the ancient religions, called mysteries, the seven steps represented the seven planets, of which the sun was the top; in others it was the seven metals, of which gold was the top; in the Brahmin, the world of truth was the top; with the Essenes love was the top. Charity is love in action; and as the sun represents Divine Love, and its astronomical sign is gold, and truth is the synonym of God, it is evident that all these Orders taught the same lessons by this emblem, the Ladder. From the teachings of all the orders we may summarize: Faith is the corner stone of worship; without it devotion has not whereon to rest. Hope is the sunshine of the soul that sprouts, grows, blossoms and fruits its plantage to usefulness; without it the soul itself would sour. Charity is love, the sweet escence of God; without it the void is blanker than man can think. The Hindu top of the ladder is AUM or AOM, from which comes, by transposition, the Latin *amo*, "I love;" and all the orders agree that God is love. AUM or OM, by the Brahmins, is the monosyllable I AM, says Menu, and says Chisna in the Ghita; and Jesus said that he was the I AM, and left us the command that we love one another. *Pike; Oliver; Mackey; Aben Ezra; Maimonides; Josephus; Hume; Wemyss.*

CHAPTER VI.

Similarity of Symbols—Continued

The Doors: A North for initiates; a South for the redeemed. *The Point within the Circle,* Jesus and the Redeemed surrounding Him.—The Sun.—*The Temple,* introduced by Zoroaster.—That of Karnak.—The Date Palm and Noah's worship; Jesus hailed with it; still used in worship.—Solomon and the antediluvian pillar; Mithras, the Persian Jesus, as a lion; his birthday; origin of symbol.—*Sacred Numbers:* Gentile and Hebrew antiquity and diffusion.—Three, sacred to all ancients; the Gentile Trinities; scripture triads.—*Five,* the quintescence with Orientals; the Star.—*Seven.*—*Ten* with the Pythagorians and Hebrews.—*Fifteen,* the name of God.—The Kabalistic Table; illustrated.—*Washing Hands and Feet,* purification of heart.—Was Jesus an Essene?—*The Pot of Incense,* devotion to God.—*The Bee Hive.*—*The All Seeing Eye* symbolized the Egyptian Savior.—*The Anchor and the Ark,* the House of Jesus.—*The Holy of Holies,* with all peoples, contained a symbol of death and resurrection.

58. THE DOORS were two, a North and a South. The North was a place of darkness; and the South, light. In the Dionysian mysteries the aspirant entered from the North, but when "raised to immortality," as the initiation was called, because it represented his death and resurrection, he was instructed in the doctrine of eternal life; thereafter the South door was accessible to him. Homer says:

> "Two marble doors unfold on either side:
> Sacred the South by which gods descend
> But mortals enter on the Northern end."

Whom Homer calls the gods we call the converted, the born again, the initiated. *Rosenberg; Fellows; Oliver.*

59. THE POINT WITHIN THE CIRCLE was found in India, Egypt, Phenecia, and Samothrace. One of the oldest symbols found on the Egyptian monuments was a circle centered by AUM bordered by two parallel serpents, representing the people of the world supported by the wisdom of God. AUM, a mystic syllable among the Hindus, is composed of three San-

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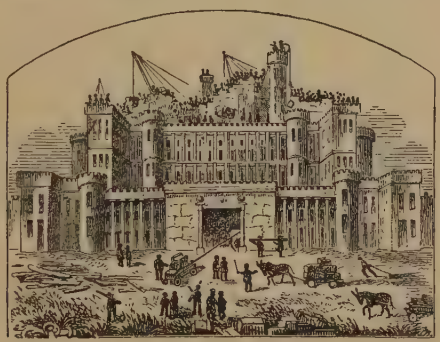
scrit letters, pronounced by placing the hands before the mouth to deaden the sound. The A stands for the Creator, the U for the Preserver, and the M for the destroyer. An old passage of the Purana says: "All the rights ordained in the Vedas, the sacrifices to

fire, and all sacred purifications, shall pass away, but the word AUM shall never pass away, for it is the symbol of the Lord of all things." In China this lesson was taught by this emblem with the letters omitted and a point substituted. Under Zoroaster the point was the source of light, which led astronomers to adopt the point within the circle to represent the sun. *Higgins; Benfy; Oliver; Moore; Wilford; Mackey.*



60. THE TEMPLE. In Irving's Mahomet it is said: "Zoroaster first introduced the use of temples, wherein sacred fire, pretended to be derived from heav-

en, was kept perpetually alive through the guardianship of priests, who maintained a watch over it night and day." The Temple of Karnak, at Thebes, had its porch with pillar on right and left, its sanctuary, or place of worship, and its holy of holies; and was a noble effort of architecture ten centuries before the temple at Jerusalem. Its pillars were copied from the sacred date palm with its top of lotus—the Egyptian acacia—which was called the tree of life. Noah refrained from worshiping until he had planted a grove, probably this tree, which was introduced into the symbolism of the most ancient worships; upon the Savior's last entrance into Jerusalem the people hailed him with branches of it; and its use continues unto this day, as may be seen any Palm Sunday. The pillars of King Solomon's temple were copied from these phalic pillars, engraved on all the temple caves; and they, if Josephus be correct, were probably copied from the antediluvian pillar at Siriad. The tenacity with which the world holds to the minutiæ of ancient worships is shown in Chamber's Encyclopaedia, in which it is said of Mithras (the ancient Persian Savior): "At times he is also represented as a lion. * * * The most important of his many festivals was that of his birthday, celebrated on the 25th December, the day subsequently fixed—against all evidence—as the birthday of Christ." Does not this quotation also show the identity of the Mithraic with the Essenean Lion of the Tribe of Judah, in the opinion of the Christian Essenes who fixed the date for the celebration of Christ's birth? The lion, as a symbol, probably originated in Egypt, as the Nile began to flow while the sun was in the constellation Leo. In Irving's Mahomet it is said, "Zoroaster first introduced the use of temples, wherein sacred fire, pretended to be derived from heav-

en, was kept perpetually alive through the guardianship of priests, who maintained a watch over it night and day." *Champollion; Varro; Josephus; Pike; Mackey; Oliver.*

61. SACRED NUMBERS and their mythical meaning is the oldest and most generally diffused of any of the myths; and is found in all systems of religion. It abounds in Hebrew scriptures and was accepted by the early Christians. Dr. Mahan (Palmoni, p. 67), says: "However we may explain it, certain numbers in the scriptures occur so often in connection with certain classes of ideas, that we are naturally led to associate the one with the other. This is more or less admitted with regard to the numbers *seven*, *twelve*, *forty*, *seventy* and it may be a few more. The Fathers were disposed to admit it with regard to many others, *and to see in it the marks of a supernatural design.*" In all the ancient mysteries of all countries, from India to Ireland, there was a sacred regard for the number THREE. The three persons of the Deity and the three principal officers constituted the predominant triads. The correctness of our doctrine of the trinity is not a little strengthened by the knowledge that all the peoples, in their worships, had a trinity in the Godhead: The Indian, Brahma, Siva, and Vishnu; Zoroastric, Ormuzd Mithras and Ahriman; Phenecian, Ashtaroth, Tammuz and Chemosh; Tyrian, Belus, Thammuz and Venus; Egyptian, Re, Osiris and Isis; (or Horus); Cabiric, Axercos, Axicursa and Axicursos; Grecian, Zeus, Dionysus and Poseidon; Roman, Jupiter, Dionysus and Neptune; Eleusian, Iacchus, Demeter and Persephone; Platonic, Tagathon, Nous and Psyche; Teutonic, Fenris Midgard and Hela; Gothic, Woden, Thor and Friga; Celtic, Hu, Ceridwen and Creirwy; Scandinavian, Odin, Ve and Vile; Mexican, Vitzliputzli, Kaloc and Tescalipuca; Hebrew, Elohim,

JEUE and Adonai; Catholic, God, Christ and Mary; Universal Christian, Father, Son and Holy Spirit. The Scriptures abound in triads: three Patriarchs, Abraham, Isaac and Jacob; Job had three friends; Ezekiel named three just men; three were cast into the furnace at Babylon; Jonah was three days in the whale's belly; Christ remained three days in the tomb; and many others might be cited. FIVE was the quintescence, the highest power of the natural body in India, Egypt and other Oriental countries, and with the Gnostics and Hermetic philosophers. In M. Jomard's description of Egypt, book viii., p. 423, it is said that the five pointed star is a common engraving on Egyptian monuments. In every system there appears a veneration for the number SEVEN, proceeding, doubtless, from the institution of a seventh day worship, recorded in the Chaldean story of creation. TEN was honored by the Pythagoreans as perfection. They presented this symbol by arranging ten dots in a triangular form of four rows, the figure being emblematic of the tetragramation; and it is said it was learned by Pythagoras while in Babylon. Counting from either point, the *one* was a symbol of the active principle, or the Creator; *two*, the passive, or matter; *three*, of the world evolved from their union; and *four*, the arts and sciences, which perfects the world. The summation, 1-|-2-|-3-|-4=10. With the Pythagoreans ten was the most sacred, for it symbolized the completion of things. TWELVE was a Mithraic symbol referring to the twelve signs of the zodiac. Portal calls it a complete number; and it was considered a sacred one:—The twelve great gods of the Greeks and Romans; the twelve altars of Janus; the twelve fellow-crafts; and the twelve apostles are a few of the many that might be cited. THIRTEEN, Mackey says, "indicated the commencement of a new course of life; and thence it became the emblem of death.". With the Hebrews

FIFTEEN represented the name of God—JAH—because the two letters, J and H represented 10, perfection, and 5, the quintescence. (See Maimonides More, Nev., lxii). The Kabalistical Tables used were as follows:

HEBREW			GREEK		
LETTER	NAME	VALUE	LETTER	NAME	VALUE
Breath	Aleph	1	A	Aleph	1
B	Beth	2	B	Beta	2
G	Gammel	3	G	Gama	3
D	Delth	4	D	Delta	4
Breath	He	5	E (short)	Epsilon	5
V, F	Van	6	Ds	Zeta	6
Z	Zan	7	E (long)	Eta	8
Kh, ch	Keth	8	Th	Theta	9
Th	Theth	9	I	Iota	10
J	Yod	10	K	Kapa	20
K	Kaph	20	L	Lambda	30
L	Lamed	30	M	My	40
M	Mem	40	N	Ni	50
N	Nun	50	Xz	Xi	60
Sz	Samekh	60	O (short)	Omekron	70
Ay	Ayn	70	P	Pi	80
P	Pe	80	R	Rho	100
Ts	Tsadi	90	S	Sigma	200
K, Q	Koph	100	T	Tau	300
R	Resh	200	U	Ypsilon	400
S	Sin	300	Ph, F	Phi	500
T	Tasi	400	Ch	Chi	600
			Ps	Psi	700
			O (long)	Omega	800

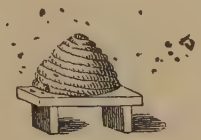
Jamblicus; Aristotle; Plato; Dr. Mahan; Pike; Mackey; Oliver; Prescott; Smith's Bible Dic.

62. To illustrate this table: Take the "666" of Revelations 13:18. Irenaeus, a disciple of Polycarp, who was a disciple of St. John, explains this number as contained in the Greek letters of *Lateinos.* The Hebrew letters *Balaam* amount to 666 *(Bunsen). Nicolaos* is the Greek version of Balaam, which may show the true sense of Nicolaitanes in Revelations, and the reason the Revelator desired them to be hated;

for the word means conquerors or destroyers of the liberties of the people. *Michaelis.* Let us see how, from 666 to make the two words, Lateinos, and Maskeu (for thus Moscow would be spelled in Greek); ie: L, 30; a, 1; t, 300; e (short), 5; i, 10; n, 50; o (short), 70; s, 200. Add these figures and you have 666. So, too, of Maskeu; M, 40; a, 1; s, 200; k, 20; e (short), 5; u, 400, making 666. St. John wrote in Greek, and the Kabala was probably known to him, for he was an Essene; but who can say to what he referred by the use of these numbers? Both words closely approach a church tyranny; and the old home of the Romanoffs is peculiarly fitting if the Hebrew people are considered. *Jamieson, Fausset & Brown's Bible Commentary; Mackey.*

63. WASHING OF HANDS AND FEET, in all the ancient mysteries, was the ceremony introductory to initiation. It was a religious rite and a symbol of the internal purification of the heart. So intimately was this washing (in consecrated water, *a la* the Catholics) connected with initiations that in the middle ages *lustrare* meant "to initiate." DuCange cites "*Lustrare religione Christianorum*" as signifying "to initiate into the Christian religion." The Savior seems to have approved of this practice. The Psalmist, probably an Essene and a Rachabite, says: "I will wash my hands in innocence, and will compass thine altar, I AM." On a temple in Crete this inscription was found: "Clean your feet, wash your hands and then enter." The Savior left this as one of the many indications that he was an Essene, and here was about to confer the highest degree upon his disciples. *Oliver; Mackey; Smith's Bible Dictionary.*

64. THE POT OF INCENSE was used in the worship of the Hindus, Phenecians, Egyptians and Hebrews. Plutarch says: "The incense offered at the evening sacrifice in Egypt is composed of sixteen different ingredients; because this number forms the square of a square, and is the only number which, having all its sides equal, makes its perimeter equal to its area; and also on account of the rich aromatic nature of those ingredients." It represents perfect and fervent devotion to God. *Smith; Jamieson, Fausset & Brown; Mackey.*



65. THE BEE HIVE, in all the ancient mysteries, was a type of the ark, a symbol of regeneration, and also represented industry and loyalty. *Faber; Horapollo.*

66. THE ALL-SEEING EYE was a symbol of the name of Osiris, seen on Egyptian monuments and

on ruins in Phenecia and Arabia; and represented the need of Providential care. *Faber; Rev. Cureton, from Arabic manuscript.*

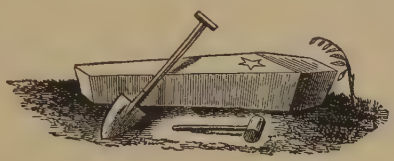
67. THE ANCHOR AND THE ARK was first found engraved on the catacombs of Rome; but the ark was an emblem in all the mysteries. The reference to it found on the Nineveh tablets clearly indicates an Arkite worship, seemingly the parent of all the mysteries. Many of the ancient nations bore about with them arks like the sacred chests of the Trojans, the ark of the covenant of the Hebrews, the baris (made from *bar* "son:"; and *Isa*, "Jesus") of the Egyptians, or the palladium (Palace of Deity) of the Greeks and Romans; each of them with a commemmorative allusion to the Noetic ark; and these were kept in the adytum or holy of holies of their temples; and in all of them there were two winged figures representing truth and justice overshadowing the ark. The Rosetta stone, through Champollion's solution of its mystery, throws much light on the Egyptian ceremonies. Mrs. Jameson says the ark symbolizes the Church of Christ. *Faber; Oliver; Mackey; Kip.*

68. THE HOLY OF HOLIES, or Adytum of the pagan temples, invariably contained some relic, picture or statue of the god to whom the temple was dedicated, representing his death and resurrection; and in most of them a coffin or tomb was found. The Chaldeans, like the Chinese, took up their dead and buried them near this most holy place. *Mackey; Pike; Oliver; Willet.*

CHAPTER VII.

Death and The Resurrection

Death by Violence and the Resurrection of the Savior and His followers dramatically represented; name of Resurrector given initiated as a pass-word among all ancient peoples, seemingly since birth of Enos.—The *De Iside et Osiride* of Plutarch mentions Egypt, Syria and Phenecia in this behalf. *The acacia:* Legend of Isis and Osiris, a type of life and immortality; its analogues.—*The Triangle,* a symbol of Deity and His secret name, Jesus.—*The Delta or Trowel* of the Hermesians.—*The Right Angled Triangle,* a symbol of Deity.—*Tetractys* of Pithagoras, the name of Jehovah or Jesus.



69. DEATH BY VIOLENCE was represented in all the ancient mysteries, including Japan and China, Gaul and Ireland; and in all of them the coffin or tomb was found. Nor could the aspirant participate in the highest secrets in any of them until he had been placed in the coffin, called symbolic death, and his deliverance was called raising him from the dead. Everywhere a symbolic resurrection was followed by instructions in the doctrine of eternal life, after which the initiate was given the ineffable name of God the Resurrector as the most sacred test of membership. This is represented in the legend of Osiris in engravings and painting on nearly every temple in Egypt. This seems to confirm the Talmudic tradition of Adam's prophecy, and a secret worship organized in his day, at the birth of Enos. The Hermesian hieroglyphics show this, also. In Albert Pike's "The *De Iside et Osiride*" of Plutarch it is said: "The myth was, in substance (for the name of the hero of the legend, and the details of the allegory varied in different countries, and are all

unimportant and not of the essence of the myth), the temporary death of the personification of the principle of Good and Generation, slain by the Evil Principle, and rising again after a brief sojourn in the realms of darkness, to a new life. This was dramatically represented in the mysteries; and in all of them the candidate was made to represent the murdered hero, and so was symbolically *born again.* In Egypt it was Typhon or Set, who slew Osiris; in Syria Atys was slain; and in Phenecia, Tammuz or Adonis." In the mysteries Osiris changes his nature, after his resurrection, from a genii to a God. So it was in most, if not all the mysteries. *Hutchinson; Apuleius; Knight; Higgins; Diodorus; Herodotus; Isocrates; Mackey.*

70. THE ACACIA of the Bible, called shittah in Scripture, is probably the *iris florentina*, and is typical of the tree of life. Of the *iris*, *lotus* or *erica* it is related that Isis, in searching for the body of Osiris, discovered it buried on the brow of a hill near which grew an *erica.* After the recovery and resurrection she adopted it into the mysteries to preserve the memory of its having pointed out the spot where the mangled remains of her husband had been buried. The primrose or lily of the valley of the Persian, Dionysian, and Rachabite mysteries, the myrtle of the Essenes, and the mistletoe of the Druids were analogues

of the acacia as a type of life and immortality brought to light. *Rabbi Joseph Schwarz; Dalcho; Ragon; Potter; Oliver; Plutarch; Schwenk; Vallancy; Mackey; Schiller; Cambrensis; Pike.*

71. TRIANGLE. Dr. Mackey says: "The equilateral triangle appears to have been adopted by nearly all the nations of antiquity as a symbol of Deity, in some of his forms or emanations, and hence, probably, the prevailing influence of this symbol was carried into the Jewish system, where the *yod* within the triangle was made to represent the tetragramation, or sacred name of God." The Talmudists, however, make it that Enoch engraved the triangle on the Stone of Foundation to represent the ineffable name. The Egyptians considered the equilateral triangle as the most perfect of figures and represented Deity, as exemplified in animated nature. THE DELTA OR TROWEL, in the Hermesian hieroglyphics, says Dr. Oliver, when shaded meant darkness, and when open, light. This ancient order concealed their religion except to initiates; and they were assured that if they revealed any of the secrets they would die within three days. They believed that their secrets were first used by Adam, and came to them through Seth, Hermes, and their successors. The neophant was placed in a coffin, and after a time was raised from a figurative state of death into life, and was then received amongst "the wise and learned sons of science." With the Egyptians, also, the darkness through which the candidate was made to pass was symbolized by the darkened trowel. THE RIGHT ANGLED TRIANGLE was the symbol of universal nature. The base represented

Osiris, or the male principle; the perpendicular, Isis, or the female principle; and the hypothenuse, Horus, the son, or the product of the two great principles. *Pike; Mackey.* Of the TRIPLE TRIANGLE Albert Pike says: "It is peculiarly sacred, having ever been, among all nations, a symbol of the Deity. Prolonging all the lines of the hexagon, which also it includes, we have six smaller triangles, whose bases cut each other in the central point of the tetractys, itself always the symbol of the generative power of the universe, the Sun, Brahma, Osiris, Apollo, Bel, and the Deity himself."

72. TETRACTYS. Hierocles says: "But how comes God to be the tetractys? This thou mayest learn in the sacred book ascribed to Pythagoras, in which God is celebrated as the number of numbers." (See section 61) Dacier says: "Pythagoras having learned in Egypt the name of the true God, the mysterious and ineffable name of Jehovah, which is Jesus, and finding that in the original tongue it was composed of four letters, translated it into his own language by the word tetractys, and gave the true explanation of it, saying that it properly signified the source of nature that perpetually rolls along."

CHAPTER VIII.

The Name of Jesus

The Divine Name carefully concealed.—G-O-D a concealment.—Knowledge of it confined to the "wise." It meant Jesus, who taught its sacredness.—Given to Moses as a test-word.—What Josephus, Herodotus and the Ramayana say of this word.—Its nature is Love. Its monumental sacredness if given to Adam as a guide and worship-integration. The Sabians so assert.—St. John's confirmation.—The pass-"Word" of the ancient worshipers was their name for the man-loving "True Light" Jesus.—The mysteries everywhere show a slain and risen Christ.—Who were Brahma and Sri?

73. THE DIVINE NAME was considered unlawful to pronounce in all the secret worshiping societies of antiquity, and much mystery was attached to it. St. Victor says that Solomon engraved it on the tomb of Hiram. The Essenes gave the name in a whisper to their candidate; Schiller says the same of the Egyptians, and Cambrensis of the Druids; and the candidates were sworn never to divulge it. This seems to have been the practice in all the mysteries. For this secret name, except as the pass or test-word they used some other name for God the Son, their Resurrector, and the name they gave was, in some cases, a key to the Word. The Greeks used Jao; the Phenecians, Bel; the Hindus, AUM; as substitutes for the Word. These three names—Jao, Bel, AUM—were the most common designations for Almighty God. The Hebrews used the letters JEUE, and as a substitute usually said Adonai. Indeed, our own G-O-D are initials of three Hebrew words—Gomer, Beauty; Oz, Strength; and Dabar, Wisdom. Thus the initials conceal the true meaning, if the incident be more than accident. The Islamites say: "None but Mahomedans can attain a knowledge of the name, of which Allah holds the lock and Mohammed the key." "The Knowledge of the WORD," says Maimonides, "was confined

to the Elders or Wise Men." We cannot be certain what the name was which any of them used as the WORD, for their words were intended to conceal the name. We know to a certainty that it was a name that meant the coming Resurrector, our name for whom is Jesus Christ. The first sentence of that perfect classic embodying the essence of the wants of man, the Lord's prayer, indicates that that name should be held sacred. At its mention we should reverently bow. *Oliver; Reghillini; Origen; Schiller; Buxtorf; Philo; Niebuhr; Mackey; Webb; Smith's Bible Dictionary; Cambrensis.*

74. THE I AM (Hindu A-OM or AUM) gave His name to Moses, at the burning bush, to be by him given to the "Elders of Israel" as the Word, as he thought otherwise they would not receive him. This name seems to have been known to Josephus, who was an "Elder of Israel" and an Essene; but in speaking of this matter he says it is not lawful for him to write it. Herodotus, in speaking of the mysteries into which he was initiated, says: "The Egyptians represent by night his sufferings whose name I refrain from mentioning." "This WORD," says the *Ramayana*, "represents the Being of Beings, one substance in three forms; without mode, without quality, without passion; Immense, Incomprehensible, Infinite, Invisible, Immutable, Incorporeal, Irresistable."

> If I may not the sound proclaim
> Of Thy unutterable name,
> Which from the first was given as the Word,
> I catch its essence from above—
> The nature of Thy name is love.
> Then, blessed be Thy sacred name, O LORD!

Mennasseh Ben Israel; Schiller; Abraham Ben David Halevi; Jerome; Eusesebius; Maimonides; Kallish; Mackey; Cardinal Pole; Anthem of Orpheus preserved by Clemens Alexandrinus; Rabbi Judah.

75. Now: If this secret name was given to Adam by the I AM for the integration of worship; or if the first worshiping society, in the organization of their mysteries, adopted the ineffable name of God as the WORD to be given in their initiations, in connection with the doctrine of the resurrection and as a key thereto—the name of the power on whom rested their hope of the resurrection and to be exchanged as a final test whereby true worshipers might know each other, as the WORD was afterward given to and used by Moses; we can readily see why all secret worshiping societies accepted, preserved and transmitted the name of the I AM—the Resurrecting Power—as the WORD, more sacred because handed down to them by Noah and his sons who received it from the antediluvian worshiping society as the WORD; and especially sacred if they believed it was communicated by God, himself, as his ineffable name. Irving says it was believed by the Sabians, whose religion prevailed over the Eastern world, that a knowledge of this name "survived the deluge and was continued among the patriarchs. It was taught by Abraham, adopted by his descendants, the Children of Israel, and sanctified and confirmed in the tablets of the law, delivered unto Moses amidst the thunders and lightnings of Mount Sanai. * * So profound was the reverence of the Sabians for the Supreme Being, that they never mentioned his name, nor did they venture to approach him but through intermediate intelligence or agents. * * His name was too sacred to be pronounced by mortals." From this sentiment may have grown the worship of the Virgin Mary and the saints. That the ineffable name of God was employed by the first worshiping society, at the very beginning of worship, as the WORD, and for the use that was thereafter made of it by all nations in their worships called mysteries,

seems borne out by St. John, who, as an Essene and a disciple of the only resurrected one, and of which resurrection all the mysteries were but the prototype pointing the coming of that Resurrector and that resurrection as the coming fact of all facts, certainly ought to know, and certainly St. John did know; and he, in speaking of the first worship in connection with creation says: "In the beginning was the WORD, and the WORD was with God, and the WORD was God. * * * And the light shineth in darkness and the darkness comprehended it not."

76. May I elaborate? In the beginning of worship the symbolism instituted, and everywhere continued to his day, taught the resurrection through Him whose name was given as the most secret and sacred pass or test-word; and that resurrecting One was God the Son, not God the Father; Atys, not Ea; Osiris, not Baal; Mithras, not Ormuzd; Dionysius, not Jupiter; called I AM, for He Was-Is-Will-Be as an ever fact. It was God the Son in all the worshiping societies; and in most of them, if not all, His name meant the Ever Living God, the man-loving Resurrector; and through these mysteries, symbolizing death and resurrection, and by the Word indicating through whom the resurrection would be effected, man had the light but comprehended it not. "That was the True Light that lighteth every man that cometh into the world." "And the WORD was made flesh and dwelt among us, and we beheld His glory, * * full of grace and truth." And it has continued the light of the world before and since It was made flesh.

77. Through the cuneiform and other discoveries we know that the Fatherhood of God and the Brotherhood of man, the resurrection of the body and the life everlasting, were symbolically taught as far back as the records of man reach, in Phenecia, Persia, Ara-

bia, India, Egypt, Ethiopia, Asia Minor, Greece, Rome, Scandinavia and Britain; and in these and their colonies we have found the mysteries everywhere substantially the same in symbolism and doctrine. The gospel was preached unto Abraham (Gal. 3:8); and the old Patriarch "saw Christ and was glad" (John 8:56.) Whether this preaching of the gospel refers to the teachings of the worshiping societies, of one of which Melchizedek was the head, or Grand Master, and each and all of which taught the doctrine of the resurrection through the mediation of God the Son, slain and risen and thereafter the heaven-ruler of men, we may not know; but we have no light to show us other source; and it is a queer fact that Abrahm is Brahma with the letters transposed—a not uncommon practice in that day. *Cruden.* The Patriarch at first was called Abrahm; and his wife's name, before it was changed, is best represented by the English letters Sri, which was the name of the consort of Vishnu.

CHAPTER IX.

Ham's Son—Father Jupiter

Abraham fled to Phenecia and met Melchi Zedek—Father Jupiter,—Grand High Priest of the worshiping society called Rechabites, "God's People," who recognized him as a proper worshiper without the Word.—The Phenecian was a greater and better man than the ancestor of the Jews, with a better worship.—They were absorbed by the ancestor of David principally of that blood.—Their Word, the Secret Name, claimed by Jesus.—Its pronounciation concealed.—B. C., 884, they fled to Jerusalem for protection.—The Savior a lineal descendant of Jupiter Ammon, through Jonadab and other notable Rechabites.—What is in a name?

78. Abraham, who fled his country to escape from religious persecution, came to Phenecia; and although he had not yet the Word, was recognized as of the I AM—one of Jehovah's people—by Hamath, called Melchizedek. This word is from *melchi*, "father" (a better translation than "king," for the government was patriarchal, and the head of a family, a secret order or a nation, if not an absolutism, was its Melchi), and Zedek, Jupiter—Father Jupiter, a priest of the Rechabite Order of the I AM and a type of Jo-ve, Jehovah or Christ. After his descendants were absorbed by the Jews—1 Chron. 2:55—its leader is called "Father of the House of Rechab." *Rechab* is made from the Babylonian, Egyptian, Hittite and Phenecian God Re or Ra, and *cabar*, which means "companion." In this connection *Melchi* means the Chief of that Companionship—that worshiping society of the Phenecians that dwelt in and about Jabez, afterwards Jerusalem. The society long continued its organization, called "House," and its Chief was called "Father." Jonadab, who found or added a temperance plank a thousand years afterwards, was one of its distinguished Fathers. Zedek, Re and Jupiter are names of the same Almighty God, of the mystic wor-

ships, in three languages. Evidently Melchizedek was Grand High Priest, or principal Grand Officer of the Rechabites—"God's People," in their language. It kindly received Abraham as a proper worshiper, although we are specially told that he did not have the Word. *Calmet; Hesiod; Justin Martyr; Lactantius; Watson; Brown; Taylor.*

79. In the Epistle to the Hebrews it is said that Melchizedek was greater and better than Abraham, and was made like unto the Son of God, abiding a priest continually; and that the Levitical Priesthood was inferior to his; and we cannot avoid the conclusion, from the Bible statement, that the morals and worships of the Rechabites, as exemplified by their Most Worshipful Grand Master, Melchizedek, was purer and truer and better than that of Abraham.

80. When Salma, Prince of Judah, married Rechab, to him was thereafter reckoned the family or "House" of the Melchizedek scholars, officers and members from Tyre and elsewhere, called Rechabites; and David, who was of this blood, being at most but one-eighth Jew, was probably a member of the Rechabite Order, and hence knew just what it was when he wrote of the coming Savior: "The LORD hath sworn and will not repent, that Thou art a Priest forever, after the ORDER OF MELCHIZEDEK." In this Order the Word was their secret name for God the Resurrector, which Word Abraham had not. Probably it was the Hebrew name, for the people of Mesipotamia and Palestine were of one language; and Abraham and his wife spoke the language of Egypt when he first went there; hence the secret name was probably the same all over the East. The characters on the Moabite Stone are Phenecian and identical with the Hebrew. St. John, the Essene, says the Word was the Savior; and the Savior says: "I am the Resurrection." "Before

Abraham was I AM," claiming for himself that ineffable name used by all secret worshiping societies of all peoples as their most secret and sacred test word. Being a secret pass-word its proper pronunciation would be known only to members; at least they would endeavor to conceal the word. One of them, Josephus, says, "It is not lawful for me to write it;" and another, Herodotus, says, in speaking of Him, "The Egyptians represent by night His sufferings whose name I refrain from mentioning." The learned Dr. Oliver says: "Indeed there seems no agreement in the opinion of ancient writers on the just method of pronouncing this august name at any period. Macrobius, Diodorus Siculus, Clemens Alexandrinus, Irenaeus, Augustine, Theodoret, and a host of others might be adduced in proof of this fact." The Samaritans of today call it Yehueh or Jeshueh. *Mueller; Pike; Rawlinson; Oliver; Higgins; Jerome; Mackey.*

81. Ishbosheth had two Rechabite captains who resided in Gittim, and were yet residing there when Jehu, B. C. 884, assumed the crown of Israel; at which time Jonadab, the great apostle of temperance, came upon the stage. In 606, B. C., these Gittim Rechabites fled to Jerusalem for protection, at which time the prophet says:

"And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of Hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab, your Father, and have kept all his precepts, and done according to all that he hath commanded you; therefore thus saith the LORD of Hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me forever." *Jer. 35:18, 19.*

82. When Zerubabel rebuilt the temple Malchiah, a son of Rechab, had charge of the South gate; and when Ezra stood up in the East of the temple-

hall, at his left in the South stood before the LORD, Malchiah, a son of Rechab; and grandest of all, the prophecy and promise of the great prophet was finally and eternally fulfilled by the resurrection and ascension of our Savior (which was pointed out by their initiatory ceremonies), who was a lineal descendant, through his mother and reputed father, of Jonadab, a lineal descendant of Hamath, the first mentioned Father of the House of Rechab; for the Savior said to his worshipers: "Lo, I am with you always, even unto the end of the world."

83. What better illustration of the divinity of our religion is needed than that found by winnowing away the chaff of the Greek and Roman mythology, when we find that their Father God Jupiter Ammon or Hammon is our Hamath, Father of the House of Rechab—our Melchizedek after whom our Savior is likened? The learned writers of the first half of last century agree that Jupiter Ammon or Hammon is a deification of Ham; and they make the word Hammon from Ham and the Egyptian word *on*, which some of them think sometimes meant Light or the Sun—*Brown;* but *en* or *on* then meant, and it has ever since meant, among many nations and in many languages, a male descendant; and in the light of the facts, this meaning is evidently the correct one. Thus Hammon, while it might possibly mean Ham-the-sun, or Ham-the-light, with an approximated certainty means the son of Ham. We would say Hamson unless we dropped the s for euphony and said Hamon.

84. If Jupiter Hammon is the name by which Noah's son is deified, whence comes the Jupiter? If we accept the conclusion that Jupiter is made from Jovis-Pater, and we follow their translations we have this strange name for the Greek and Roman God; Jove-the-Father-Ham-the-Light—a name that might have

borne a possibility in the days of "Praise-God-Bare-Bones-Brown," but which has no affinity in the nomenclature of classic Greece or Rome, or in their earlier days of practical battle life. But in either event, whence comes the Jove? Who was Jove that he should be joined to Ham in the creation of a god? If Jove is the proper name of a male descendant of Ham, then Jupiter Hammon would find a natural translation in Father Jove the Son of Ham; and if we can find a sufficiently prominent descendant of Ham bearing the name of Jovis all difficulties will be resolved. From the statements of the Holy Scriptures, Old and New, it is strongly to be inferred, if it be no demonstrated fact, that Noah awoke from the first heroic debauch after the flood, and in the perverse spirit of the recovery from intoxication enacted the vicious law that made slaves of the descendants of his brightest grand-son because of a comparatively trivial offense of the father of the condemned. A man trained in the laws of sociology would look to the descendants of the Bachus-cursed Canaan for a rebel against the thraldom of the edict, and against the thraldom of wine. As in Adam came the condemnation, and through the condemnation came Christ and the resurrection; so, through the condemnation of Canaan came Jonadab, the apostle of temperance; and because his people were true to their vows not to drink wine, the promise that "Jonadab, the son of Rechab, shall not want a man to stand before me forever" was fulfilled through the marriage of Hamutal, a lineal descendant of Jonadab, to Josiah, whereby he was placed within the Savior's genealogy. And a still greater man previously arose and led the slaves to freedom and a higher civilization. They soon became the world leaders. They gave birth to commerce and the arts. They introduced into Greece a knowledge of letters. Phenecian workmen built the

temple of Solomon; Phenecian sailors navigated his ships; Phenecian pilots directed them. Before other nations had ventured to lose sight of their own shores colonies of Phenecians were established in distant parts of Europe and Asia, the most famous being that of Carthage; and God's first chosen priest, after whom Christ was likened, was the first recorded king of the wine-cursed Canaanites—Hamath, of the name, and probably lineally descended from the youngest son of Canaan, called the "Father of Jebus;" and after his descendants were absorbed by the Jews, called "Father of the House of Rechab;" called by the Greeks Melchizedek—Father Jupiter.—*Watson; Edwards; Brown; Bochart; Rollin.* Calmet says: "Melchizedek is Father Zeus; and whenever Jupiter occurs in the authorized version it is translated from Zeus."

85. If this is the Hamath deified, then, being without a distinctive name of his own bearing that of his ancestor Ham, some other cognomen would be joined to his name to distinguish the deified one from the original Ham. Hammon—Ham's son—would not sufficiently distinguish him from the descendants of Ham in general. This Ham, the descendant of Ham, is called Hamath instead of Hamson or Hammon, because he is marked as the distinctive progenitor of the Hamathite, which is made from Ham and *Beth* or *bath* which means "house." *Hamath*, then, is "House of Ham." He resided in Jabez or Jerus and is called "Father of the family of the scribes." Calmet says: "Scribe is a very common word in scripture, having several significations: * * * The word is equivalent to our modern term literati." He is also called "Father of the house of Rechab"—God's people. After the prince of Judah married Rechab, a daughter of his children (Watson), Salma is called Father of Beth-le-Ham—*1 Chron. 2:51*—which evi-

dently means house of Ham, for beth means house. To Salma was thereafter reckoned all these people, leaving a strong inference that the subsequent capital of the Hebrew nation was named from Rechab's nationality—Jebus, Jus or Jerus—joined to that of Salma or Salmon whom she married—literally Jerus-Salmon. From these records we have, we may conclude with reasonable certainty, that Ham the Younger held Bethleham as his family residence, and was the patriarch, ruler or king of the people called Jebusites, and was also the Father or Chief of the Rechabites, a worshiping secret order, the influence of which was greater than the kingship of Jebus. The International Cyclopaedia, *art.*, "Thebes," says of the temple of Karnak: "Its local and eponymous god was Amen-Ra, or Jupiter Ammon." The Canaanitish Jabez, Jebus, Jebusite; the Hebrew Jerus, the Greek Zeus, Zedek; and the Latin Jus, Jovis, are words of different languages applied to the same place and people. The Latin Jupiter, made from Jovis Pater, or Father Jebus, in Greek is called Melchi Zedek, or Father Zeus. Bochart, at page 784, says: "The Orientals of today call the planet Jupiter Zedek."

86. With a knowledge of these facts; how all difficulties vanish, and we readily see the cause of deifying the grand old Patriarch Hamath, Ham Junior—the Jesubite Ham, Jr., as Jupiter Hammon, Amen-Ra, or literally, "Father Jebus, the son of Ham." As the ancients were esthetic and graceful in their additions to mythology, we can see the propriety of the dedication of Jerusalem to Jupiter Olympus by Antiochus Epiphanes. *2 Maccabees, 6:2.*

87. The first king of Jebus, of whom we have any record, was celebrated for the integrity of his opinions, and hence came the Latin *jus* and our word justice from the Canaanitish word *Jebus*. Today we

translate king of Jebus—the Greek Melchi Zedek—as king of justice.—*Heb. 7:2, Brown; Taylor; Calmet.* The learned tell us that *Hamath* meant "a citadel, a defense"—*Cruden;* but this meaning is evidently taken from the prowess of Hamath and the people over whom he ruled; for the Hebrews could not drive them out.—*Judg. 1:21;* and the children of his house are called "Mighty men of valor"—*1 Chron. 26:6.* Hence came the word citadel for Hamath, just as Jackson was called Stonewall. In like manner a secret association of a few designing persons is called a cabal because the initial letters of a scheming English cabinet composed of Clifford, Arlington, Buckingham, Ashley and Lauderdale made up the word.

88. The Greeks and Romans obtained their religion from Phenecia and Egypt, which time, with its moral speculations and consequent changes, disguised but did not obliterate. But we should not forget that Jebus and Jovis have passed down to us through many generations and several languages—the one the name of a place sacred to Jews and Christians, the other a word sacred to Pagans and transmitted by them. The naturalness of different pronunciations of the same name may be illustrated by taking the plain name John Smith. and following it through a few of the nationalities of today.

In Latin it is Johannes Smithus; the Italian smooths it into Giovanni Smithi; in Greek it is Ion Smikton; the Spaniard renders it Juan Smithus; the Dutchman adopts it as Hans Schmidt; the French flattens it out into Jean Smeet; and the Russian sneezes Jonloff Smittowski. When John Smith locates in Canton he becomes Jovan Shimmit; if he clambers Mount Hecla the Icelanders say he is Jahne Smithson; if he trades with the Tuscaroras he becomes Ton

Ya Smittia; in the classic Chinnook he is Yan Smit; in Poland he is known as Ivan Schmittieweiski; in the Welsh Mountains he would be called Jihon Schmidd; and in Turkey he is utterly disguised as Yoe Seef.

CHAPTER X

Deification of Hamath

Why Father Jupiter the Son of Ham was deified.—His New Testament glorification philosophic in light of the facts.—King of Salem—Jerus-Salma.—The Sacerdotal *patrema et matrema.* —Noachian curse deprived him of ancestors; his descendants were reckoned to the Jews.—In what sense without beginning or end of days.—"Made like unto the Son of God."—Abideth a priest.—Hyper-sanctity.—The Gentiles a law unto themselves. —Max Mueller on the concurrence of religions in fundamentals.—The great focal fact found in all from the beginning. —The resurrection and eternal life through the atonement of a coming Savior.—Transmitted from Adam through initiatory ceremonies, to its fruition, Jesus Christ.

89. But what did Hamath—Melchizedek, Father Jupiter—the head of the House of Rechab, do, that his kindred of Egypt should select him to deify? The fact of his being made the god-in-chief of the profane historians, who transmit his name, may, in itself, be the cause of his record as a man being omitted. And yet a man, so prominent as to be canonized or deified by a nation not his own, should find some place in the writings of any one of that day. Accordingly we find in Genesis, 14, an account of a war between the Canaanitish tribes in which Abraham took part, of which it is said:

"18. And Melchizedek, King of Salem, brought forth bread and wine; and he was priest of the Most High God.

"19. And he blessed him and said: Blessed be Abram of the Most High God, which has delivered thine enemies into thy hand. And he gave him tithes of all."

90. The learned writer, almost after the manner of the Egyptians, and the Greeks, and the Romans, deifies this Jebusitish Hamathite, wherein he says of him, in Hebrews, 7:

"2. * * First, being by interpretation king of righteousness, and after that king of Salem, which is king of peace;

"3. Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually.

"4. Now, consider how great this man was unto whom even the patriarch Abraham gave the tenth of the spoils."

91. And in speaking of the blessing given by Melchizedek, the Epistle reads:

"7. And without all contradiction, the less is blessed of the better."

92. These statements, strangely as they fall upon the ear of those who have not considered the subject, lose the supernatural and become convincing proofs that Melchizedek was Hamath, when compared with what we know:

"First, being king of Jebus, by interpretation king of righteousness, and after that king of Salem" (from Salma or Salmon, a change of the name of the place when Salma became its Prince.)

93. That is to say: Melchizedek was without a name, for the learned writer tells us that Melchizedek is but a statement of his office and attributes—melchi, king; and zedek, from the Greek Zeus, made from the Canaanitish Jebus. He was properly called king of Salem by those who wrote after the change of its name. He was the Father of Peace because he was the head of that Brotherhood that professed and practiced the doctrine of the brotherhood of man; and probably the marriage of his daughter, called in scripture Rachab, to Salma, created peace. Hamath was without a name, for *hamath* is but "the house of Ham." Well may the sacred writer ask us to consider how

great he was. He was long worshiped as Jupiter, and the entire Christian world join in reverence for the same man under the Greek name for Father Jupiter —Melchi Zedek; or, if we say Jupiter Hammon, then under the untranslated name for Father Jupiter, the son of Ham." *Josephus; Carpzof; Fairbairn; Kitto; Bullock.* The Scripture adds:

"Without father; without mother, without descent."

94. Aulius Gellius, in *Noct. Att. 1:12*, says: "The principle of respectable descent was powerful among the Jews. For sacerdotal honors the candidate must have *patrema et matrema*." Hamath was cut off from his ancestry by the curse of Noah and had no *patrema et matrema*—thus he was without father or mother; and he was without descent in the light that his people were reckoned to the Jews under the protection of Salma, after he married Rachab, one of their daughters, and they were thereafter called "brothers of the second degree" of that ruling tribe of Judah; not Hamathites, nor yet Zedekites, but Kenites *(1 Chron. 2:55)* a name applicable to all the descendants of his ancestor, Canaan; for by comparing the chronological tables of Luke and Chronicles it will be seen that Luke calls the great-grand-son of Adam, and the grand-son of Noah, Cainan—Luke 3:36,37—while in Chronicles, written by the learned Ezra *(Watson; Calmet)*, the great-grand-son of Adam is called Kenan, and the grand-son of Noah is called Canaan. Thus showing that Canaan and Cainan and Kenan are but different recordings of the same name; and hence Canaanites, Cainanites, Kenanites and Kenites apply to the same people—the descendants of Canaan, Cainan or Kenan.

95. The Bible continues:

"Having neither beginning of days."

96. His record as a man was omitted by the heathen, to whom he became a God; and the Hebrews, with careful forgetfulness, omitted to record what would prove to the world that contemporary with their Abraham was a Hamite "without all contradiction" greater and better than he—one who probably led their slaves, the Canaanites, to freedom and higher civilization; which latter would be most difficult to forgive. Whatever the cause, the world was left in ignorance as to the antecedents or early life of the King of Jebus, probably because of his connection with their rebellion and freedom.

97. The next words of the Epistle are:

"Nor end of life."

98. In the eighth verse the Epistle says, "It is witnessed that he liveth." These are startling propositions; but they lose their extravagance when we read the following extract from the Puranus, discovered by researches among the Hindus, and assume that the learned writer knew of it:

"Atri (Noah), for the purpose of making the Vedas (the sacred books) known to mankind, had three sons; or as it is (elsewhere) declared in the Puranus, the trimurti or Hindu triad, was incarnated in his house. The eldest (son) called Soma, or the moon [Jupiter-Melchizedek], in a human shape, was a form of Brahma. To him the sacred isles of the West were allotted. He is still alive, though invisible, and is acknowledged as the chief of the sacerdotal tribes to this day." *Asiatic Researches, v. 5, p. 261.*

"The multiplicity of names for the same person, in the East, is notorious; Vishnu has a thousand; Siva also had a thousand; and other ancient characters in proportion; so that no doubt on the identity of Atri being Noah, arises from the dissimilarity of appellation." *Taylor.*

99. At the time of that writing Melchizedek was "acknowledged the chief of the sacerdotal tribe, or chief of all the priests and Worshiping Orders," "still alive though invisible," for that was a leading feature of his teachings—life eternal; and the Greeks, Romans, and very many others thought him upon his throne on high Olympus; while a large portion of the worshipful people of Asia Minor thought him alive upon Mount Moriah. *2 Maccabees 6:2.*

"But made like unto the Son of God."

100. In Melchizedek and the Savior we find the analogous question of *patrema et matrema* and final triumph. The sacred writer thus rounds his period:

"Abideth a priest continually."

101. The world accepted Melchizedek for what he was not—deified him as their god-in-chief—and for centuries he remained the worshipful of all the worshipers; and not until long after the resurrection of our blessed Savior did he, as Jupiter, lose the adoration of mankind. And yet he abideth a priest continuously, for Christians revere that great and holy priest of the Most High God, after whom our Savior is likened, and whose Secret Order taught the coming of Christ. The Israelites, when on their journey from Egypt to the Promised Land, had the gospel preached to them, as appears by Hebrews, 4:2; and Moses esteemed the doctrine of Christ as greater than riches, says *Heb. 11:26.* Came this preaching from the teachings of the initiatory ceremonies of the worshiping societies of that day? Possibly; for the principal, if not the sole, object of that teaching seems to have been the coming of the Resurrector God, His death and resurrection, and thereafter through Him the resurrection of all men. This was Christ, be their name for Him what it might.

102. There is now, and ever has been, a disposition to surround good men with a glamour that hides their faults. If these are leading characters in our religion our hyper-sanctity is shocked at the mention of the human side of their natures. It seems almost sacrilege to speak of the lying and swearing of St. Peter when accused of being a disciple of Christ; or of the heinous crime of David in murdering the Canaanite Uriah to get his wife; or Noah, while recovering from a lethargic drunk, condemning his brightest grand-son and his posterity to slavery, for no better reason than that Ham, accidentally seeing, told his brother of his condition; from which circumstance a god was made. There comes a little satisfaction in the knowledge that Noah was fittingly deified as Bacchus. *Bryant; Calmet; Taylor; Brown; Antiquities of Herculaneum, v. 2, p. 135.* Unpleasant as these thoughts are, we should remember them sufficiently, at least, to know that the unjust condemnation was not from God; and we should bear in memory that our reverence for names that seem sacred to us might unawares impress us that, in part, the Spirit of God was in the drunken curse, and thus obscure our judgment in searching for the truth; and unawares we may be as ready to reject truth when presented in strange garments.

103. When God breathed into Adam the breath of life, and man became a living soul, He implanted in him a consciousness of the great truth that man shall inherit eternity. And since that time all peoples have had their worships; and in the essence of that worship are principles of truth, however obscured by the poesy of human imagination. Let not our hyper-sanctity reject them because of dress.

104. If we accept the conclusion that Jupiter Hammon—the Jebusite Hamath—is a deification of

the great prototype of Jesus Christ, Melchizedek of Beth-le-Ham, it will awaken a reasonable interest in the religion of the ancients, and in the knowledge of how much of truth and what of human imagination surrounds their father-god; and in the charity of St. Paul it may be said:

"For when the Gentiles, which have not the law, do by nature the things contained in the law; these having not the law are a law unto themselves." *Rom. 2:14, 15.*

105. Max Mueller, the great scholar and Orientalist, in a discourse delivered on the Religious Parliament of the Chicago World's Fair of 1893, said:

"Nobody could foresee that the Religious Parliament would throw the great exhibition into the shade; that it would be the most important event of the enterprise; yes, the most memorable event in the history of the world. The Parliament is unique in its kind; nothing like it has ever occurred before.

"There are only eight historical religions in the world, which, with respect to the importance of their sacred writings, are entitled to this name. All of these are Oriental. Three are Aryan, three of Semitic, and two of Chinese origin. The Aryan religions are the Vedic, with its recent branches in the East Indies, the Avestic of Zoroaster, in Persia, and the religion of Buddha, an offspring of Brahminism. The three religions of Semitic origin are the Jewish, Christian and Mohamedan. The two Chinese religions are those of Confucius and Lao-tse. These religions concur in their fundamental principles. The Religious Parliament has furnished the first external proof of this fact; for all its delegates have declared that, of all kinds of people, he who fears God and does what is right is agreeable to the Deity. 'They have seen with

their own eyes that God is not far from them who seek Him, if happily they might feel after Him and find Him.'

"The theologians may write and compile volumes upon volumes of their theology; religion, after all, remains a very simple thing; and what for us is so simple and yet beyond all measure so important, is the fact that the vital religious spark, according to my conviction, can be found in all confessions of faith, may the outward form be ever so different. And what is the great meaning of this? It is nothing less than that above, beneath and behind all religions stands one eternal, universal religion to which every man, be he white or black, belongs, or ought to belong."

106. Whether organized worship, recognizing the Fatherhood of God, the brotherhood of man, the resurrection of the body and the life everlasting, has had a continuous existence from its institution at the birth of Enos, God having informed Adam of the great truth that man shall inherit eternity *(Ps. 49:9; Isa. 55:3; Ez. 18:27; John 11:26; Bates, 449; Bishop; Hopkins and Stoddard on the Last Judgment; Boston's Fourfold State; Paley; Harvey; Dwight's Theology; Irving's Argument for Judgment to Come; Natural History of Enthusiasm; Foster's Essays; Hend. Buck; Watson)*, or whether it was first permanently established later, no rays of light fall upon its existence that do not show, standing out like mountains along the path of time, as clear as Gibraltar when you enter between the pillars through the outer gates of the ancient world, great pyramids of truth deduced from the aggregated facts of the ages to commemorate the preeminent truth, that behind the movements of the universe there is a will mightier than the inertia of matter, a Supreme Architect who is the Alpha and Omega of brotherhood; that He is our

loving and beloved Father; and that as His children we are, and ought to be, devoted to each other's welfare; and that through the mediation of the Lion of the Tribe of Judah we shall be raised from the grave to inherit eternal life.

107. The teaching of the worshiping secret orders established at the birth of Enos, the tracings of which we have found among nearly all peoples, pointed to one great focal fact—the coming of the Savior and man's resurrection through His atoning power.

108. Adam's prophecy, mentioned in the Talmud, and by Josephus, and preserved in the traditions of the Sabiens and the Magians of the East, may have been, and probably was, the impulse that transmitted religious truth by initiatory ceremonies of secret worshiping orders; for in the day when writing was unknown, only thus could the great truths be transmitted through many generations. Their uniformity, and their conformity with the teachings of the Bible, remain a matter of surprise and wonder. But if we have caught its tenor aright, symbolic worships forecasted only the coming of the Savior and the consequent resurrection and life eternal, with love of God and man as a corollary. This was a great and important fact—the important fact of facts; but it remained for the great statesman, philosopher and prophet to forecast the salient facts of the world's history—the great Seer, Daniel—whose forecasts let us next consider.

PART TWO

Daniel's Forecast of World's History Correlated to Historic Page

Introduction to Part Two

109. In 1846 a party of emigrants left Iowa for Oregon. Information as to the road to St. Joseph, on the way, was plentiful. As a guide from the mouth of the Platte River to the Willamette Valley we had a little booklet prepared by Dr. Marcus Whitman, then a missionary among the Cayuse Indians, on the Columbia River, who had twice been across the continent, and had carefully, minutely, but briefly described natural objects, and localities of wood, water and grass, or the absence of either, in a way to be recognized, if seen, for the special service of those he hoped would migrate to the North Pacific. As we passed over the line, while we kept in the way we could, from time to time, be certain of the correctness of our road; for what he saw and described we saw and recognized, and knew that we could not be mistaken, for nature never, or hardly ever, absolutely repeats itself. But when off the line we saw many resemblances somewhat deceptive; but when we got back into the proper way there could remain no longer a doubt of Whitman's marks.

110. So, when studying the prophecies of Daniel. One may easily find faint resemblances leading into labyrinths; but the true line, when found all the way, shows the marks so distinctly that great, if not absolute certainty is attained. To show that the prophecy clearly and definitely points out the leading facts of history up to this day, is to establish its Divine origin beyond cavil to the mind of any honest thinking man. Follow this line as the historic pages are opened co-rellevant with Daniel's verses, and see if that line be not then as clear to you as was the way to stand an egg on end to the Grandees of Spain after the way had been discovered to them.

CHAPTER XI

Daniel

Captured by Nebuchadnezzer.—Four years later interpreted the King's dream and was promoted.—Fifty years later had dream; and three years later a waking vision. In third year of Cyrus had visions, involving history that dazed Porphyry. —Great glint of future fulfilled.—The task assumed.—Five universal kingdoms.—Consideration demanded. Daniel's life-work and statesmanship.

111. In the year 606, B. C., Prince Nebuchadnezzer, then coadjutor of his father, captured Jerusalem. Learning of his father's death, he turned a vast number of prisoners, among them Daniel and some other children of the royal family, over to his general with orders to follow him home. He then hastened to Babylon and succeeded to the great empire which comprehended Chaldea, Assyria, Arabia, Syria and Palestine, over which, according to Ptolemy, he reigned forty-three years.

112. In the fourth year of his reign he had a dream which greatly terrified him. As Joseph rose in Egypt by interpreting Pharaoh's dream, so Daniel was made Governor of Babylon by interpreting this dream of Nebuchadnezzer. *Dan. 2.*

113. About fifty years after, in the first year of Belshazzar (Lybnit), King of Babylon, Daniel had a dream-vision himself. *Dan. 7.* Soon after this, Daniel had a vision in a waking state. *Dan. 8.*

114. FINALLY, having grown in knowledge, and in the spirit of prophecy, being then about eighty-four years old, he received, in his waking hours, two comprehensive visions that filled the former outline visions with minute chronological details of the rise and fall of earthly kingdoms from that time—over twenty-five centuries ago—to this day and beyond. Human wisdom never devised, nor human language

set forth so comprehensive and brief a record of so great a volume of historic truth. Porphyry, an honest, candid, able and scholarly man, who assailed the Bible, in the third century, during the reign of Emperor Aurelian, could find no other way of disputing the Divine origin of Daniel's prophecy than by claiming that they were a narrative of things past, and not a prediction of things to come; and that the book was a forgery of the time of the Maccabees. While it is true that the history of the world is wonderfully pointed out, from the reign of Nebuchadnezzer to the time of the Maccabees, yet subsequent events, which we know have transpired since Porphyry, are more clearly, more definitely and more certainly described in Daniel's prophetic vision, than were the events that forced that learned philosopher to stand upon the position, as the only ground that honor would permit—that either the statements of the book of Daniel were of Divine origin, or they were after-the-fact forgeries. This well known objection, made by this noted man, now emphasizes the accuracy of Daniel's forecasts of events prior and subsequent to Porphyry, as though that candid philosopher's criticisms were a Providential signal flag for that especial purpose.

115. We know that the Book of Daniel was written before Tiberius, or Nero; before Justinian and Theodora; before the Church of Rome became a political power; before the early persecutions by the early Romish Church-State blend; before the Pilgrims left the Old World; before the American Colonies guaranteed freedom of worship; before the influence of America's freedom produced the French Revolution; before the advent of Napoleon; before the downfall of the Catholic Hierarchy; before the United States became a dominating world power. All these, and more, Daniel points out in such a way that when

the prophetic page is opened—when the pages of Gibbon, and Hume, and Barnes, and Ridpath and other standard histories are opened at the right places and compared with the advance portrait of Daniel's prophecy—then and then only can we fully realize the masterly pen of prophetic vision, just as the correctness of outline of a picture best appears when we compare it with the original before the eye and mind. We shall pass on hastily, till about the time of Sulla, over matters that seem not to extend their devices to us; and about which the prophetic text practically explains itself.

116. The task herein assumed is to open to the reader the standard histories at the proper pages, in juxtaposition with the statements of Daniel, that each reader may see for himself that both are records of the same identical facts, thus justifying the prophetic statement:

"But thou, O Daniel, shut up the words and seal the book, even to the time of the end. Many shall run to and fro and knowledge shall be increased." *Dan. 12:4.*

117. The dream of Nebuchadnezzer, in chapter 2; Daniel's dream of the four beasts, in chapter 7; the vision of the ram and the goat, in chapter 8; and the elaborate visions recorded in chapters 11 and 12, pertain to the five great universal kingdoms, to-wit: Babylon, Medo-Persia, Macedonia, Rome, and the "Everlasting Kingdom which shall never be destroyed;" with incidents between the death of Alexander and the iron rule of Rome, civic and hierarchic; and of the latter's decadence; and of the "Everlasting Kingdom," which, from Daniel's statements compared with historic facts, to the writer clearly appears to be the great American Republic.

118. To know just what is probably meant by the prophet, in his statements, when speaking of matters connected with the Everlasting Nation, part of which have not yet transpired, and may yet be under seal, demands a most careful consideration of what is past, if we would prognosticate as to the future; for there is no way of our judging of the future but by the past and the present with the aid of the prophetic texts.

119. The subsidiary matters, occurring before and after Rome, will appear as we examine the eleventh chapter of Daniel in consecutive order.

120. Daniel was the premier of Nebuchadnezzer's Empire, and became an officer of Cyrus' reign; was a statesman and his life-work was in conducting the greatest national affairs. Nature had peculiarly endowed him with profound, perhaps monumental ability in that line. He was a Blaine, a Gladstone, a Bismarck in native statesmanship; hence his visions pertaining to governmental relations are clear and, except when intended otherwise, clearly expressed. In studying his prophecies this should be borne in mind. With years of experience as premier of the greatest of nations, and with a fame equal to his abilities, he could, without egotism, commence chapter eleven, giving the record of his vision of events that must thereafter transpire, as he does in the initial verse of that chapter.

CHAPTER XII

Darius and Cyrus, *et al.*

Daniel retained in office.—"Yet three kings."—Cambices, Pseudo Smerdes and Xerxes foretold.—Skips six and mentions *Alexander the Great*, who came about 200 years later.—Spared Jerusalem because of the prophecy.—Alexander's visions.—His successors and the four notable kingdoms.—First glint of Rome.

Here commences a consecutive examination of the verses of Chapter Eleven of Daniel, the word VERSE being printed in capital letters before its numeral, but not before other verses quoted.

VERSE 1. Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

121. The first year of Darius was B. C. 538, the year Cyrus conquered Babylon; from the text, retaining Daniel as premier. Darius the Mede is Cyaxeres ii, uncle and father-in-law to Cyrus. His reign lasted but two years.

"Cyrus, as long as his uncle lived, held the empire in co-partnership with him, though he had entirely conquered and acquired it by his own valor. * * * They divided the empire into one hundred and twenty provinces, the government of which was given to those who assisted Cyrus most in its acquisition. Over the governors of provinces were appointed three superintendents of whom Daniel was made Chief, on account of his great wisdom, which was celebrated throughout the East, he having been the Prime Minister of Babylon for sixty-seven years." *1 Rollin, 569-70.*

VERSE 2. And now I will show you the truth. Behold, there shall stand up yet three Kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia.

122. In chapter 8, the Medo-Persian empire is represented as a ram having two horns, the higher coming up last—*Dan. 8:2-4, 20.* Persia, Cyrus' nation, was the greater, and Cyrus, who joined his uncle, was the greater man.

123. The three kings succeeding Cyaxares ii, were (after Cyrus), Cambyces, the ferocious and bloodthirsty son of Cyrus; Pseudo Smerdes, the usurper; Darius Hystaspes, the Ahasuerus of Ezra; and the fourth, Xerxes, the Ahasuerus of Esther, who stirred all the West under Amilcar, and all the East under his own banner, and set out for Susa, and marched towards Sardis, while the fleet advanced towards the Hellespont, and were met at Thermopylæ by Leonidas. *Herodotus, liber vii, ch. 26.*

124. Daniel passes over the six lesser rulers and next introduces

ALEXANDER THE GREAT.

VERSE 3. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

125. Alexander invaded Persia, B. C. 334, to avenge Xerxes' invasion of Greece, so he said in a letter to Codomanus, the last Persian king. Josephus *(Ant. vii, 8, 11)*, mentions that Alexander the Great had designed to punish the Jews for their fidelity to Codomanus, but that Jadua, the high priest, B. C. 332, met him at the head of a procession and averted his wrath by showing him Daniel's prophecy that a Grecian monarch should overthrow Persia. Willard says:

"When Alexander met the High Priest he bowed and worshiped. Being asked by his astonished friend why he, whom others adored, should adore the High Priest, he answered: 'I do not adore him, but the God

whose minister he is.' 'I knew him as soon as I saw his habit, to be the same whom I saw in a vision in Macedonia, when I meditated the Conquest of Persia; and he then assured me that his God would go before me and give me success.' Alexander then embraced the priests, walking in the midst of them and thus entering Jerusalem where, in the most solemn manner, he offered sacrifices in the temple."

126. If this be true of Alexander (and the weight of testimony seems to justify credence), then he was favored, like Nebuchadnezzer, by the foreshadowing of the future in a vision. Certain it is that Alexander favored the Jews, and Josephus believed that that favor came from the prophecy of Daniel shown to him, and that it moved him as much as Nebuchadnezzer was influenced by the prophet's interpretation two hundred and six years before. There are, along the cycle of time, evidences of another sense hidden about us. Charles Major thinks it will develop as the race grows older. Perhaps it may through the growth of the present infant psychology.

ALEXANDER'S SUCCESSORS.

VERSE 4. And when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those.

127. In the prophet's dream, Greece appeared to him as a leopard, "and the beast had four heads"—*(Dan. 7:6);* while in his waking vision, Greece appeared as a he-goat, and he "waxed very great, and when he was strong the great horn was broken; and for it came up four notable ones toward the four winds of heaven," *Dan. 8:8.* These prophecies tell the historic facts of Alexander's last year and the years immediately following, to-wit: That the Grecian em-

pire "waxed very great;" but within fifteen months after Alexander's brilliant career ended, his natural brother Philip Aridaeus and his two sons were murdered; and within fifteen years his empire was partitioned by his generals into "four notable kingdoms;" (1) Cassander had Macedon, Thessaly and Greece, in the West; (2) Lysimachus had Thrace, Capadocia, and the North parts of Asia Minor, in the North; (3) Ptolemy received Egypt, Lydia, Arabia, Palestine and Cyprus, in the South; and (4) Seleucus had Syria, Babylonia, Media, and all the rest of Alexander's dominions, in the East.

128. The last clause of this verse—"for his kingdom shall be plucked up for others besides those" —seems to be fully explained by verse 9 of chapter 8: "And out of one of them came forth a little horn which waxed exceedingly great toward the South, and toward the East, and toward the pleasant land." This little horn is not an independent fifth horn after the four previous ones; but arises out of one of the four; and from succeeding verses it is clear, as we shall see later, refers to Rome, that grew up out of Cassander's dominion, the West, and extended itself toward the South, taking Carthage, then toward the East, sweeping past north of Palestine, and turning toward Palestine among its last conquests.

129. As all agree that Chapter eleven of Daniel's prophecy, commencing with verse 5, up to and including part of verse 14, is an epitomy of the tedious history of the wars of Alexander's successors, told in a few words by the prophet; and as these are minor matters of the past, having little apparent connection with future interests, comment seems unimportant, and especially so since the verses are as fit as would be an after-the-fact summary.

CHAPTER XIII

Rome and the Dictators

Scripture mentions.—"His legs of iron."—The *Vision* and its explanation.—It includes the religious persecutions of Rome from Nero to Napoleon.—*Notabilia.*—*Sulla* took most fenced cities. A destroying angel.—*Pompey* consumed "the glorious land." —*Caesar* filled the descriptions in Dan. ii: 17, 18, 19.

130. Holy Scripture handles history only so far as it is connected with the betterment of man; and sometimes in this there is an immensity compressed into few words. The first prophetic, descriptive flashlight of the greatest of ancient governments, which in time became the most "diverse," is found in Dan. 2:33:

"His legs of iron."

131. Rome, long a faint imitation of the republic established for Israel, by God, Himself, had, from its inception to Augustus, democratic and autocratic parties, composed respectively of Plebeians and Patricians. Sulla, of Rome's aristocracy, and Marius, of the democracy, are representative partisans of the two iron legs. Daniel's explanations found in chapters 2 and 7, will be considered later as chapter eleven develops the facts.

VERSE 14. * * * Also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

132. "THE VISION" that appeared to Daniel, that the robbers exalted themselves to establish, was as follows:

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; and it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." *Dan. 7:7.*

133. Even Daniel was not satisfied with this demonstration and asked further information. Its importance particularly appears when we remember that only as to this beast did the prophet make special inquiry in any of the matters of either of the four visions. He says:

"Then I would know the truth of the fourth beast, which was diverse from all the others, exceedingly dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

"Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it to pieces. And the ten horns out of this kingdom are the ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and think to change times and laws; and they shall be given into his hands until a time and times and the dividing of a time." *Dan. 7:19-25.*

134. This is a vivid and soul-like kinetiscopic view of Rome, from the first appearance of the first great dictator and tyrant, Sulla, who robbed even Caesar of his estate, down through Caesar, Augustus and Nero, who loaded it with a more oppressive reli-

gious intolerance, which was continued by Commodus, Caligula, and the long list of "diverse" others who followed Justinian and Theodora, and whose devourings were checked with the expulsion of the French from America, and virtually ended by Napoleon. These have robbed the people, God's people especially, of their material wealth, their civil and religious liberty and their lives, as shown up in history in colors the prophet had not words—powerful, vivid and vigorous as his words are—strong and clear enough to paint the facts as we now know them. No other robbers ever approximated the monumental harmfulness of this horoscope. Little wonder that the prophet should exclaim: "As for me, Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart."

SULLA.

135. NOTABILIA. The many and promiscuous uses of pronouns, by one who has shown his eminent ability to write with marked clearness, demonstrates that in verses 16 to 19 of this chapter, the prophet has obeyed the injunction, "Wherefore shut thou up the vision; for it shall be (shut up) for many days;" *Dan. 8:26.* Again, in 12:4, it is said: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; Many shall run to and fro and knowledge shall be increased." We are led to believe that many of the prophecies were not intended to be understood until the knowledge of them would be of substantial use to man, when they would shine forth as part of those prophecies shone forth for Luther's strengthening and comfort. Indeed, we are promised that they will shine "more and more even unto the perfect day." The vision is not a little shut up by the peculiar paragraphing exampled in verses 15 and 16 next following.

VERSE 15. So the king of the North shall come, and cast up a mount, and take the most fenced cities; and the arms of the South shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

VERSE 16. But he that cometh against him shall do according to his own will, and none shall stand before him. * * *.

136. No other man in the world ever did "according to his own will," like unto Sulla, and Bonaparte; not even Alexander. To Sulla every man must bow; and no man could stand before him. Sulla took more fenced cities than any soldier of history; and excepting Alexander the Great, no soldier surpassed him in the extent of his conquests; but he was like a destroying angel. No man in ancient or modern history fills this prophetic description so well as Lucius Cornelius Sulla, the first great dictator of Rome—the general, statesman, scholar and profligate. Of the two dictators, Sulla and Caesar, one is never spoken of without abhorrence, the other never without some degree, at least, of admiration. Freeman compares Sulla to Caesar, and closes by saying:

"Caesar one might have loved—at Sulla one could only shudder; perhaps one might shudder most of all at the careless and mirthful hours of the author of the proscription. Great he was in every natural gift; great, one might almost say, in his vices; great in his craft of soldier and ruler; great in his unbending will; great in the crimes which human wickedness never can outdo. In his strange superstition, the most ruthless of men deemed himself the special favorite of the softest of the idols with which his heaven was peopled. We, too, acknowledge the heaven-sent luck of Sulla, but in another sense. If Providence ever sends human instruments to chastise a guilty world, we may see in

the all-accomplished Roman aristocrat, no less than in the Sythian savage, one who was beyond all his fellow men, emphatically the scourge of God."

POMPEY.

VERSE 16. * * And he shall stand in the glorious land, which by his hand shall be consumed.

137. Pompey the Great, one of Sulla's generals, overran the Asiatic provinces, conquered Armenia, the Mediterranean Coast pirates, and, B. C. 63, captured Jerusalem, slew 12,000 Jews, threw down the walls of the city, intruded into the temple of Jehovah and even into the Holy of Holies. From this time Jews and Christians note the beginning of his decline.

CAESAR.

VERSE 17. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do; and he shall give him the daughter of women, corrupting her; but she shall not stand *on his side*, neither be for him.

138. Caesar "set his face" to become the Emperor; and "thus he thought to do"; That he would reward and promote the worthy and well qualified, irrespective of their birth or property accumulations.

Although in blood he was as much a Patrician as Sulla, yet in his partisan affiliations he was a Plebeian; and because of that Sulla confiscated his estate. He was a profligate and fell violently in love with Cleopatra and took her to himself and she bear him a son; and he wished to marry her that she might stand by him through life; and to that end Marius Cinna, the Tribune, had prepared to try to secure a law permitting him to marry her, but Caesar's death cut off the effort and she returned to Egypt.

VERSE 18. After this he shall turn his face unto the isles, and shall take many; but a prince for his own behalf shall cause the reproach offered by him to cease; without (aside from) his own reproach he shall cause it (Caesar's) to turn upon him (Brutus).

139. Caesar thought "thus to do"; and in pursuance of his ambitious plans, took many places, including the British Isles. In the scripture text here follows a parenthesis: Brutus sided with Pompey against Caesar until after the battle of Pharsalia; then seeing who could best serve "his behalf," made his submission to Caesar, and was appointed Prince—Governor of Cisalpine Gaul. He divorced his wife in order to marry Portia, daughter of Cato, of whose political principles he professed to be a disciple. Then, "for his own behalf," in the hope to advance himself, he joined Cassius and others in the conspiracy to destroy Caesar. While thus he cut off the reproach of Caesar's usurpation, he caused that reproach to turn upon himself, for it cost him his life and enabled the "second triumvirate" to seat that reproach—absolutism—in the long line of civil and religious autocrats with which Rome and the world have been cursed to the "end." Remembering that Caesar was of the Marius party—the democratic—and professed himself to be a democrat, who dare say he would have destroyed the Republic? But Caesar did what is set forth in

VERSE 19. Then he shall turn his face toward the fort of his own land; but he shall stumble and fall, and not be found.

140. Caesar "turned his face toward the fort of his own land" and crossed the Rubicon with his army; but "even at the base of Pompey's pillar great Caesar fell." That these verses refer to Caesar is confirmed by what follows.

CHAPTER XIV

Augustus

Stood up in Caesar's estate.—"In the glory of the kingdom." The first systematic "raiser of the taxes;" at the birth of Jesus.—Augustus "destroyed neither in anger nor in battle."

VERSE 20. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but in few days he shall be destroyed, neither in anger nor in battle.

141. While Caesar was the General of a Roman army he was filling a ten years' term as Consul; he had no kingdom to descend to "a branch of his roots," and left but one recognized son, Caesarion by Cleopatra, whom Augustus afterwards murdered. The expression "then shall stand up in his estate," is peculiarly fitting to Augustus, for he was Caesar's adopted child and he captured Caesar's estate from Antony, who was holding it for Caesarion. This gave Augustus a commanding influence, for Caesar was the wealthiest citizen of Rome; and it enabled him to usurp authority, as did his uncle Caesar. Gibbon says of him:

"When he formed the artful system of his imperial authority his moderation was inspired by his fears;" but that his government was "an absolute monarchy disguised by the forms of a commonwealth. He formed a regular system of laws and entrusted the general system of finances to the consuls." *1 Gibbon, 115.* The able and learned Bible student, Russell, says that "Augustus was the first ruler to introduce to the world a systemized taxation."

142. The ruler, of this verse, was "in the glory of the kingdom." Of Augustus' kingdom the great historian says:

"A sober and accurate historian may impress a juster image of the greatness of Rome, by observing

that the empire was above two thousand miles in breadth, from the wall of Antoninus and the northern limits of Dacia, to Mount Atlas and the Tropic of Cancer; that it extended in length more than three thousand miles from the Western Ocean to the Euphrates; that it was situated in the finest part of the Temperate Zone, between the twenty-fourth and fifty-sixth degree of northern latitude; and that it was supposed to contain above sixteen hundred thousand square miles, for the most part of fertile and well cultivated land." *1 Gibbon, 72.*

143. At the time of the reign of Augustus Caesar Rome reached the zenith of its power and material wealth. Never before or since was Rome, or any other temporal kingdom, so powerful and absolute in its universal dominion. At that time it organized the first regular system of raising taxes known to the world, aside from the worship-offerings of the Hebrews; and connected with the edict of this Emperor to raise taxes is the birth of the world's Redeemer; hence no other character of history could so exactly fit Daniel's peculiar statement—"a raiser of taxes in the glory of the kingdom." Did the prophet point to this incident because the act of raising these taxes formed part of the greatest event of Daniel's prophecy—the birth of the Savior? Whatever may have been Daniel's personal thought, or Luke's personal thought, it is much more than probable that a higher and much more cognizant mind inspired Daniel's verse and the following from the pen of Luke:

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." *Luke 2:1.*

144. Now, as this event was immediately connected with the first advent of Jesus on earth, and clearly seems a Providential circumstance connected

therewith, if Daniel had omitted to mention so important an event, we would wonder why to the verge of doubting the inspiration of the prophecy. Probably because the prophet mentions the ruler as a raiser of taxes, the evangelist is inspired to give his name and the most important event of his life, because of its connection with the Savior of the world, to confirm the prophecy while recording the historic fact.

145. The following is the remaining portion of the verse:

"* * But in few days he shall be destroyed, neither in anger nor in battle."

146. This seems to be sufficiently explained by the following from Gibbon:

"In the consideration of the Imperial government we have frequently mentioned the artful founder under his well known title of Augustus, which was not, however, conferred upon him till the edifice was almost completed. * * * Soon after a severe defeat of his general, Varus, preyed upon his mind and he died, A. D. 14."

CHAPTER XV

Tiberius

"A vile person."—"Came in peaceably."—"With the arms of a flood."—Messiah cut off; and Jerusalem destroyed.—*Prince of the Covenant* was Jesus, not Philometer.—Bible Commentators were switched off by the Augustinian Rollin to shield his Church.—The clergy a special class.—The Old Covenant of works, not keeping step with progress, Jesus made the foretold New Covenant of grace.—Daniel's statement thereof literally fulfilled.—Tiberius, "after the league made with" Sejanus, "worked deceitfully."—"Became strong with a few" soldiers in a commanding position.

VERSE 21. And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom [public inauguration was not given to Tiberius]: but he shall come in peaceably, and obtain the kingdom by flatteries.

147. "In his estate" is an expression used of Augustus, the adopted son of Caesar, and of Tiberius, the adopted son of Augustus, each of whom obtained and utilized the great Caesar estate. Few, if any, viler persons are known to history. Merivale characterizes Tiberius as "a man singularly dark and inscrutable, with a stern, penetrating mind, the most artful of dissemblers and most terrible of monsters." The historian White says:

"Tiberius was fifty-six years old when he ascended the throne, professing great unwillingness to take upon him its important cares," "until after the death of Caesar's grand-nephew, Germanicus, an heir apparent," when "all restraints being now removed the tyrant gave loose rein to his cruel and sensual passions."

148. Willard says:

"At first he dissembled and appeared to govern with moderation, but the mask soon dropped."

VERSE 22. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the Prince of the Covenant.

149. In the ancient mysteries "it rains" were words of caution to indicate the approach or presence of an enemy; and from Noah's day a "flood" meant an overwhelming force, and this is clearly Daniel's meaning; and the facts accord therewith. The first part of this verse seems simply more elaborately set forth in Spofford's historical collection, *art.* "Tiberius:"

"He deprived the people of the right to vote for consuls and other magistrates. The functions of the *comitia* were transferred to the senate and hence to the emperor, who thus swept away the last remnant of liberty. * * He was suspected of being accessory to the death of his nephew, Germanicus (19 A. D.). He began a system of espionage and encouraged *delators* or criminal informers, who were stimulated by premiums on their mischief. Innocent persons were often accused of treason and put to death on false accusation."

150. The last part of the verse is set forth by Willard as follows:

"It was under the administration of this most debased of men that our Lord Jesus Christ was crucified in Judea."

151. Following close upon the facts of this 22nd verse pressed the destruction of Jerusalem by Titus; and desolations continued in Judea from the death of the Messiah to the end of Vespasian's war with the Jews, just as predicted in the vision given in Dan. 9:2-6.

"And after three score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

152. Merivale, in 9 Spofford, 14, says:

"The Jews were then in a state of extreme effervescence. One leader had risen after another, and under the title of Christ, or the Messiah, had engaged their religious sympathies and excited their hopes, by appeal to ancient prophecies and traditions. In the Spring of 70 A. D., Titus, with an army of about 75,000 men, began the siege of Jerusalem, which was strongly fortified by nature and by art and was obstinately defended. The defense was impeded by the crowd of worshipers, computed at some hundreds of thousands, who had collected in the city for the celebration of the Passover. The besieged Jews were also weakened by intestine quarrels of factions, and yet were animated by furious fanaticism. Titus offered them honorable terms, which they twice refused, although the inhabitants were perishing by famine. After the siege had lasted several months, the Romans took the city by storm in September, 70 A. D., burned the temple, which had long been the divinely appointed place of worship of Jehovah, and destroyed the city, which had witnessed forty years earlier the crucifixion of Jesus Christ. It is estimated that a million persons perished during this siege and capture."

153. Attention is especially asked to the last words of this verse:

"PRINCE OF THE COVENANT."

154. By this term the prophet meant Jesus Christ and not Ptolemy Epiphanes, as claimed by Rollin, to shield his church from the maledictions of the prophecy. He successfully decoyed the learned for years. Under the ministrations of the apostles and their pupils, many of the early Christians looked to human teachers not far short of the speech of Lyconia; "The gods are come down to us in the likeness of

men;" and there grew into existence a special class, "the clergy," who claimed to be, and were accepted as, the proper guides in all matters of worship; from which, in time grew the Papacy with its well known enslavement of conscience, and its domination in civil affairs.

155. The historian Rollin was an earnest Augustinian Catholic priest who, in 1729, mightily served his mother church and the great patron saint he worshiped by the way he treated Daniel's prophecies, principally in his chapters one and two of vol. 4, wherein he makes those prophecies close with Alexander's successors; except the mention of the coming of the "final kingdom," which he holds to be the kingdom of heaven on earth, with Christ as the veritable King. Indeed, to the orthodox Catholic Mind, Daniel's prophecies must end with Alexander's successors lest they reflect on the Catholic Church when it was a Church-State.

156. To better understand the animus of Rollin, who led the world away from the truth, the following citation may serve. Gibbon says, of the persecutions of the Donatist sect of Christians by Honorius:

"Three hundred bishops with many thousands of the inferior clergy, were torn from their churches, stripped of their ecclesiastical possessions, banished to the islands and proscribed by the laws, if they presumed to conceal themselves in the provinces of Africa. Their numerous congregations, both in the cities and in the country, were deprived of their rights of citizens, and of the exercise of religious worship. * * *By these severities, which obtained the warmest approbation of St. Augustine*, great numbers were reconciled to the Catholic Church."

To use the words of the International Cyclopaedia, "AUGUSTINE * * * the greatest of the Latin

fathers, was born at Tagaste, a town of Newmedia, on the 13th of November, 354 A. D. * * In 395 he was made colleague of Valerius. * In his desire to give glory to God, he sometimes forgot to be just to man. In illustration of this may be mentioned the fact (see Neander, Mosheim, and Waddington's church histories) that the maxim which justified the chastisement of religious errors by civil penalties even to burning was established and confirmed by the authority of Augustine and thus transmitted to following ages."

158. Many, probably most Bible commentators, follow the sanctity of traditional creed, and unhesitatingly travel the road marked out by Rollin, who may have so marked because that construction would shield his church; for he could not conceive that the church might be wrong. As a specimen, take the "Bible Commentary" of Jamieson, Fausset and Brown, all learned Doctors of Divinity, and able and good and pure men. They well illustrate the tenacity with which many theologians, big and little, cling to what some ancient worthy made sacred by saying it. Even great lawyers are loath to break from precedents, so universal is the feeling, "*vox ante lucem, vox Dei.*" In their so-called "explanation" of the verse under consideration, these commentators give us (alas poor man, what a toady he is in Divine things!) the following:

"PRINCE OF THE COVENANT—Ptolemy Philometer, the son of Cleopatra, Antiochus' sister, who was joined in covenant with him. Ptolemy's guardians, while he was a boy, sought to recover from Epiphanes Coelo-Syria and Palestine, which had been promised by Antiochus the Great as Cleopatra's dowry in marrying Ptolemy Epiphanes. Hence arose the war. Philometer's generals were vanquished and Pelusium, the key of Egypt, taken by Antiochus, 171 B. C."

159. From Rollin's own account, Philometer's reign was weak, cruel, perfidious, false, obscure and contemptible; and he says of him that at Rome he was held in the contempt he deserved. Polibius, in speaking of the ruin the kings of Macedon and Syria visited upon young Ptolemy Epiphanes says, "To them was applied what has been observed of fishes, that the larger ones, though of the same species, prey upon the lesser." *4 Rollin, 15.*

160. Would the Lord communicate to His prophet many and detailed particulars about contemptible Philometer and little whippin-snapper Epiphanes and omit to mention the Savior of the world, to whom all Scripture points?

161. There are two principal covenants: The Old Covenant—a covenant of works, where God promised to bless and save man on condition of perfect obedience; and the New Covenant—a covenant of grace, where God promised to bless and save men on condition of their belief in Christ. There are also minor covenants spoken of in the Bible, (1) Between God and individuals: God covenanted with Adam, *Gen. 6:16, 17;* and with Noah after the flood, *Gen. 9;* (2) Covenants between man and man, or between tribes and nations by which each party bound himself under an oath, calling God as a witness and vindicator to punish a violation, *Gen. 31:45, 50, 52; 21:30, 31; Josh. 9:6, 15:1 Sam. 11:1.* But all Scripture covenants contain the element of God as the Judge and Ruler. Therefore, since "Prince" is the title applied to a king's son, "Prince of the Covenant" is "the Son of God" in other form of words.

162. OF THE OLD COVENANT no well informed person can be ignorant, for it is fully and explicitly set forth in unmistakable words in *Deut. 4:13.*

"And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon tables of stone." See, also, *Ex. 19:3-8.*

163. These ten commandments, and nothing beyond, constitute the Old Covenant; for after God had spoken His law ("the covenant which He commanded," *Ex. 20:3-17)*, it is written:

"And he added no more: And He wrote them in two tables of stone, and delivered them unto me." *Deut. 5:22.*

164. The Old Covenant, the Decalogue, was the constitution of the government of Israel, made for them by God Himself; and it remained intact until amended by Jesus Christ, who thereby gave us

THE NEW COVENANT.

"Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt." *Jer. 31:31, 32.*

165. Quoting these and the two succeeding verses the sacred writer says:

"But now hath He obtained a more excellent ministry, by how much also He is mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." *Heb. 8:6, 7.*

166. The Epistle, continuing the subject, describes the old form of worship, resembling the secret worships of other nations, of part of which the writer says he cannot speak particularly (for his writings show he was an Essene), and adds:

"How much more shall the blood of Christ, who, through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the Living God? [Greek *diathrece*, indiscriminately translated "covenant" or "testament"] that by means of death, for the redemptions of the transgressions that were under the first testament, [the Hebrew word *berith* is also translated "covenant" and "testament," *testament* being the Latin word for "covenant"] they which are called might receive the promise of eternal inheritance." *Heb. 9:14, 15.*

"The first is called the Old Covenant, from which we name the first part of the Bible the Old Testament, the Latin rendering of the word covenant. The second is called the New Covenant, or New Testament." *Smith-Peloubet Bible Dictionary.*

167. That the prophet Daniel, by the use of the term "Prince of the Covenant," meant the Messiah, as also that the Messiah would amend the Covenant by causing the sacrifice and the oblation to cease, is made certain by what he says in Chap. 9:25-27.

"Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks; the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for Himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the

overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

168. This prophecy has been fulfilled in date and detail up to the last clause, including the "flood" that destroyed Jerusalem, also referred to in verse 22 of Chapter Eleven, the direct consideration of which we now resume.

The reader will pardon this digression, which seems necessary because of the Rollin-switch upon which the theological world was side-tracked by that once prodigiously popular Augustinian monk.

170. TIBERIUS is also referred to in the following:

VERSE 23. And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people.

171. The "league" clearly refers to the arrangement of Tiberius with the commander of the Praetorian Guards. In Spofford it is said

"The man on whom the Emperor relied was Aelius Sejanus, * * * in command of the Praetorian bands, the garrison of the city, and the body guard of the prince, and was thereby the protector of his person and the instrument of his most violent actions." "Sejanus was left in sole possession of all ostensible power. In 31 A. D. he was appointed Consul for five years; but not content with the actual, undisputed authority, which he was permitted to wield, the insatiable love of power led him to form a conspiracy to assassinate Tiberius when he should return to Rome. One of the conspirators revealed the plot to Antonio (a daughter of Mark Antony), who revealed it to Tiberius. The crafty Emperor formed a cunning and intricate plan to circumvent and destroy the treacher-

ous minister, and chose Marco to execute it. The senate was convoked, * the Emperor * * denounced Sejanus as a traitor. Sejanus was immediately executed by the obsequious senate (31 A. D.) and his family, kinsmen and friends shared his fate in a general massacre. The proscription that followed extended far and wide, and Marco then became the Emperor's favorite."

172. Tiberius "became strong with a few people— secured absolute control—;" and of this the historian says:

"Under the fair pretenses of relieving Italy from the heavy burden of military quarters, and of introducing a stricter discipline among the guards, he assembled them at Rome, in a permanent camp, which was fortified with skillful care, and placed in a commanding situation." *1 Gibbon 157.*

CHAPTER XVI

Nero

Entered peaceably with a fat treasury.—The first religious persecution of Rome.—Robbed the rich and scattered the spoil among the poor for evil purposes.—His persecutions extended for a "time," i. e., 360 years to "the last of the Romans."—Gentile Forecast of the end.

VERSE 24. He shall enter peaceably even on the fattest places of the province; and he shall do that which his fathers have not done, nor his father's fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strongholds, even for a time.

173. W. W. Capes, in 8 Spofford, says:

"Nero began his reign as a virtuous and model ruler." "He was saluted as Imperator by the soldiers and the senate confirmed the decision of the army." "The first five years of Nero's principate were long celebrated as an era of virtuous and able government." "He held the balance between the senate and the people and succeeded in gratifying both." "He inherited from Claudius a full treasury and a flourishing revenue, and the financial measures of his reign afforded some indication of a wise and intelligent policy."

174. He did that which his fathers had not done, for never before in the history of Rome had there been religious persecutions by the government, itself. Of the happy condition in this respect, in *1 Gibbon, 73*, it is said:

"The policy of the Emperor and the senate, so far as it concerned religion, was happily seconded by the reflections of the enlightened, and by the habits of the superstitious, part of their subjects. The various modes of worship, which prevailed in the Roman

world, were all considered by the people as equally true; by the philosopher as equally false; and by the magistrate, as equally useful. And thus toleration produced not only mutual indulgence, but even religious concord."

175. But with Nero this happy condition ceased and religious persecutions became and remained the order of the Roman Empire for three hundred and sixty years. The Emperor was suspected of having set fire to Rome for his own amusement, which aroused such indignation as to alarm him. Of this, in 8 Spofford, *art.* "Nero," it is said:

"In order to remove suspicion from himself, the ruthless tyrant charged the crime on the Christians. Many of these innocent people were seized by his order, and some of them were condemned to be wrapped in pitched cloth and burned to illuminate his own gardens."

176. In the vision of the ram and the goat, *Dan. 8:10*, speaking of Rome after it had become very great, in regard to this subdivision, it is said:

"And it waxed great, even to the host of heaven (Christianity had made a marked growth); and it cast down some of the host (Christian common people) and of the stars to the ground, and stamped upon them."

177. The two brightest stars in the gallaxy of great and good people, the apostles Peter and Paul, "were cast down and stamped upon." Origen says:

"Peter felt himself unworthy to be put to death in the same manner as his master, and was therefore at his own request, crucified with his head downward."

178. Nero preyed upon the rich and spoiled them of their wealth, and robbed the temples, and

scattered the spoils among the rabble to make himself safe while indulging in his vicious persecutions. Capes, in the article above quoted from, says:

"Then he entered upon a new career of bolder crime and atrocity, putting to death many of the nobles who tempted him by their wealth," "and he even robbed the temples," "and at the same time he courted the favor of the rabble" "by supplying them their necessities with money and provisions and erecting houses for their use."

179. The last subdivision of this verse is of monumental importance. It has been so strikingly, so wonderfully fulfilled that it is quoted again:

" * Yea, and he shall forecast his devices against the strongholds, even for a time."

180. The prophet signals the importance of this prophecy by the word of emphasis, "Yea!" The Christian religion has been and is the "stronghold of man"; and to its beneficent influence, with a certainty almost beyond a doubt, we can trace the advance of his civilization, intellectual and moral; and the highest element of that civilization is religious toleration, the liberty of conscience—religious liberty. Even pagan countries have realized a measure of advancement when and wherever there has been universal toleration.

181. This persecution, forecasting its evil influence against the freedom of man's mind and soul, his right to worship his Maker as conscience may dictate, is an assault upon the strongest of man's strong holds. We can see the wisdom of the emphasis given the last clause of the verse by its first word, "yea"; and we almost shudder at the thought that the prophet seems to indicate that the evil influence of the persecution would continue "even for a TIME."

182. In symbolic prophecy certain words have a symbolic meaning; and "time" seems to be one of them, as is made clear by two texts in Revelations:

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." *Rev. 12:14.*

183. Now, as this same fact is represented in other words, we can take a step towards understanding it by reading:

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days." *Rev. 12:6.*

184. It therefore appears that "a time and times and half a time" is equal to 1,260 days, or three and one-half years of 360 days each year. A time, then, is a year of days. These "days" being in symbolic prophecy are themselves symbolic; hence let us read the rule for reckoning symbolic days:

"This shall be a sign to the house of Israel; I have appointed thee each day for a year." *Eze. 4:3-6; Num. 14:34.*

185. Nero became Emperor A. D. 54, instituted his devices—religious persecutions—in 65, and continued them up to his death, which occurred in 68. If, then, he forecast or extended his devices (instituted a law or practice that continued) for a TIME, meaning 360 years, it would bring us up to 428 A. D., and as much later as "time" may be modified by "even," which would seem to extend the date perhaps a little beyond the year of days from the commencement of its forecast or extension. That these devices were grave is manifest by the word of emphasis—"yea"—and that they refer to the religious persecu-

tions by Nero's successors, the emperors of Rome, there appears no foundation for a doubt. Valentinian iii, the last emperor of Rome, the last man who could enforce Roman law, ascended the throne of the West, A. D. 425, just 360 years after Nero commenced to persecute the Christians. Of his two generals, Aetius and Boniface, Gibbon says, "They may be deservedly called the last of the Romans." The Roman Empire was no more. Speaking of the religious persecutions instituted by Nero, Gibbon says:

"The religious policy of the world seems to have assumed a more stern and intolerant character to oppose the progress of Christianity." *V. 1, p. 587.* This persecution of the Christians was continued with more or less severity, from Nero to Constantine, who, in 324, issued an edict of toleration; but he never ceased to persecute those Christians who dared to differ from himself. "Constantine easily believed that the heretics who presumed to dispute *his* opinions, or oppose *his* commands, were guilty of the most absurd and criminal obstinacy and that a seasonable application of moderate severities might save those unhappy men from the danger of an everlasting condemnation." *V. 2, p. 201.* "Constantine and his successors—the Emperors—still continued to exercise a supreme jurisdiction over the ecclesiastical order; and the sixteenth book of the Theodocian code represents,under a variety of titles, the authority which they assumed in the government of the Catholic Church." Id. 185.

186. The sons of Constantine, though educated as Christians, were more severe on both pagan and Christian than had been their father, bad as he was; and the emperors who succeeded furnished a series of horrid and disgusting pictures of iron hooks, red hot beds, racks, and scourges, and every variety of torture which savage executioners could inflict upon the hu-

man body, down to and including Valentinian iii, the last, and to which Nero forecast his devices against the strongholds—the end of the "time." Gibbon gives a fitting account of the end of the Empire of Rome upon the assassination of Valentinian iii:

"As early as the time of Cicero and Varro, it was the opinion of augurs, that the *twelve vultures* which Romulus had seen, represented the *twelve* centuries, assigned for the fatal period of his city. This prophecy, disregarded perhaps in the season of health and prosperity, inspired the people with gloomy apprehensions, when the twelfth century, clouded with disgrace and misfortune, was almost elapsed; and even posterity must acknowledge with some surprise, that the arbitrary interpretation of an accidental or fabulous circumstance has been seriously verified in the downfall of the Western Empire. But its fall was announced by a clearer omen than a flight of vultures; the Roman government appeared every day less formidable to its enemies, more odious to its subjects. The taxes were multiplied with the public distress; economy was neglected in proportion as it became necessary; and the injustice of the rich shifted the unequal burden from themselves to the people, whom they defrauded of the indulgences that might sometimes have alleviated their misery. The severe inquisition which confiscated their goods, and tortured their persons, compelled the subjects of Vanlentinian to prefer the more simple tyranny of the barbarians, to fly to the woods and mountains, or to embrace the vile and abject condition of mercenary servants. They abjured and abhorred the name of Roman citizens, which had formerly excited the ambitions of mankind. The Armorican provinces of Gaul, and the greatest part of Spain, were thrown into a state of Disorderly Independence, by the confederation of the Bagaudae;

and the Imperial ministers pursued with proscriptive laws, and ineffectual arms, the rebels whom they had made. If all the barbarian conquerors had been annihilated in the same hour, their total destruction would not have restored the empire of the West." *3 Gibbon 207-8.*

NOTABILIA. From Nero the prophet steps over a long line of emperors, with their persecutions and assassinations, to the most terrible of Christian persecutors.

CHAPTER XVII

Diocletian

The reign memorable for its persecutions.—The first act was to "stir up his power and his courage" by associating the cruel soldier Maximian to help him against the Africans and others. —The confederacy of five Moorish Nations assailed him from the South "with a very great and mighty army."—Gallerius and Constantius made sons-in-law and associates.—They forecast devices and secured the last "triumph" of Rome.—Three of the four destroyed by those "who fed on the portion of his meat."—Gallerius forced an edict of persecution and Diocletian's abdication and death.—His wife and daughter insulted and murdered.—Gallerius' living flesh consumed by worms.—Constantius, with Christian household, proclaimed toleration.—Maximian after three abdications, was murdered by his son-in-law, in whose favor the army overflowed.—Constantine allowed his father-in-law to select the manner of his death.—"Many fell down slain" and Rome again had but one ruler who established Constantinople and the Christian Religion.

VERSE 25. "And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him."

187. Thus far we have found that Scripture prophecy treats of leading and important events that affect the progress of man towards a higher and better civilization for weal or woe. Certainly no Emperor of Rome persecuted God's people, or did greater violence to the principles of civil liberty than Diocletian and those he associated with him, who therefore constituted his administration, to-wit: Diocletian, Maximian, Galerius, and Constantius, who, united, constituted the ruling power.

"As the reign of Diocletian was more illustrious than any of his predecessors, so was his birth more abject and obscure. * * A distinct line of separation

was hitherto preserved between the free and servile part of mankind. The parents of Diocletian had been slaves. *1 Gibbon 413.*

188. Certain it is that in accordance with the first clause of verse 25, Diocletian, finding himself threatened on every side, immediately "stirred up his power and his courage" by associating a friend and soldier, Maximian, with him in the government. Lactantius, whom Constantine afterwards employed as instructor of his eldest son Crispus, accuses Diocletian of timidity; and Gibbon, who takes the opposite view, as far as facts will permit him, says: "But he appears not to have possessed the daring and generous spirit of a hero, who courts danger and fame, disdains artifice, and boldly challenges the allegiance of equals." He therefore needed to "stir up his courage." In this Maximian could be of service, for war was the only art he professed. Of him Gibbon says:

"He was born a peasant, was ignorant of letters, careless of laws, insensible to pity, a ready instrument of cruelty, haughty and turbulent.

189. From the Nile to Mount Atlas, Africa was in arms; and the confederacy of five Moorish nations was "stirred up with a very great and mighty army," and issued from their deserts to invade the peaceful provinces of Rome; and because of these threats and dangers the two emperors divided their powers, and, as Gibbon says:

"Conferred on two generals of approved merit an equal share of the sovereign authority." * * To strengthen the bonds of political, by those of domestic union each of the emperors assumed the character of a father to one of the Caesars, Diocletian to Galerius, and Maximian to Constantius; and each, obliging them to repudiate their former wives, bestowed

his daughter on his adopted son. These four princes distributed among themselves the wide extent of the Roman empire. *1 Gibbon 416-17.*

190. This administration verifies that passage of scripture which declares: "The Most High ruleth in the kingdom of men and giveth it to whomsoever he will, and setteth up over it the basest of men"; for in this case we can now see its vast influence over those future events of the world set forth in Daniel's prophecies.

191. "The king of the South," "stirred up with a very great and mighty army" could "not stand" because Diocletian "forecast devices against him" in this way: He first fortified his own camp, rendering it impregnable to sallies, and then cut off the acqueducts which conveyed the waters of the Nile into every quarter of the immense city of Alexandria. The city fell and many thousands of the citizens perished in promiscuous slaughter, and few obnoxious persons in Egypt escaped either death or exile. The fate of Busiris was still more melancholy. The reduction of Egypt was immediately followed by the Persian war. It was reserved for the reign of Diocletian to vanquish that powerful nation, and to extort a confession from the successor of Artaxerxes of the superior majesty of the Roman Empire *(see 1 Gibbon 428)*. In the war with Persia, the third engagement was a complete overthrow of the Roman army, through the rashness of Galerius, who unaccountably escaped. He again passed the Euphrates with a mighty army, avoided the plains and fell upon the Persians in the night in a successful surprise, annihilating Narses' army with dreadful slaughter. Thus, again "they forecast their devices against him." After these victories the conquerors indulged themselves in a triumph, and it was

the last Rome ever beheld. Soon after this the emperors ceased to vanquish and Rome ceased to be the capital of the empire. *See 1 Gibbon 433, 440.*

VERSE 26. Yea, they that feed on the portion of his meat shall destroy him and his army shall overflow; and many shall fall down slain.

192. After the Persian war Galerius, who, by his extraordinary successes was rendered powerful, extorted from Diocletian an edict against the Christians that resulted in the most extensive and severe persecutions ever known in the history of the Roman Empire. While these were at their highest Galerius left Rome and returned to Nicodemia, alleging his fear of the Christians; and Diocletian abdicated—forced so to do by Galerius, his adopted son and son-in-law, as we are informed by Lactantius, the "Christian Cicero" and trusted friend of Constantine; and from his statements he could not be mistaken. The old emperor was thus destroyed by one whom he had fed and nurtured. Maximian was forced to abdicate, but he resumed authority later. Diocletian confined himself, or was confined, in a palace at Salona; his wife and daughter were insulted and murdered by Maximin, a nephew of Galerius, whom Diocletian had made Caesar; and it is affirmed that he prudently withdrew himself from their power by a voluntary death. Of one of this quartet administration there was a queer and remarkably literal fulfillment of the prophecy:

"Galerius' death was occasioned by a very painful and lingering disorder. His body, swelled by an intemperate course of life to an unwieldly corpulence, was covered with ulcers, and devoured by an innumerable swarm of those insects which have given their name to a most loathsome disease." *1 Gibbon 475.*

193. Constantius was of a mild and human disposition. As long as he remained in the subordinate

position of Caesar he could not reject the edict of persecution, or openly disobey Maximian, in whose division he was; but as soon as he became Augustus he proclaimed toleration. His household had at all times been Christians. He died in York, Britain, fifteen months after he became Augustus, and was succeeded by his son, then eighteen years of age.

CONSTANTINE.

194. The army of Britain and Gaul "overflowed," as in the text, and forced the office of Augustus upon Constantine; and he found that the various descendants of the original rulers has extinguished all relatives but his and their immediate ones, and they were warring with each other. Old Maximian had resumed office, but he now sought Constantine, because of his superior strength, gave him his daughter Fausta in marriage and resigned a second time.

195. An invasion of the Franks summoned Constantine to the Rhine, when the old monarch, Maximian craftily invented a report of Constantine's death, ascended the throne, seized the treasures, was again defeated by his son-in-law (whom Diocletian had educated in arms), and was allowed to select the manner of his death. Licinius and Constantine extinguished all the other royal lines remaining alive and then engaged in a bitter war with each other in which "many fell down slain." Licinius was finally conquered, by which, in 324 A. D., "The Roman world was again under the authority of one emperor, thirty-seven years after Diocletian had divided his power and provinces with his associate Maximian. * * The foundation of Constantinople, and the establishment of the Christian religion, were the immediate and memorable consequences of this revolution." *1 Gibbon 506.*

CHAPTER XVIII.

State-Church Blend

Clay the symbol of the union of Church and State.—Constantine, at the Council of Nice, united Church with State.—Augustin gave it the spirit of the Inquisition.—From the persecutions resultant from the clay Rome was sacked by Genseric; and was cut up into *Ten Kingdoms*.—A glint at the diversity of the Church-State beast sickened Daniel.

196. Following Daniel's prophecies in the order of time, the next seems to be contained in Nebuchadnezzer's dream:

"His legs of iron, his feet of iron and clay," of Dan. 2:3, is expounded by the prophet as follows:

"And whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, for as much as thou sawest the iron mixed with miry clay.

"And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken (brittle).

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." *Dan. 2:41-43.*

197. The element of strength of the great Roman Empire was patriotism and the courage of its military organizations; but the element of weakness, represented by the "potters' clay" in the feet, and "miry clay" in the toes, in the light of subsequent facts it is now evident was its union of church and state, whereby its rulers were empowered to dictate in all matters of religion; and which led to the many religious persecutions found in its history; thus making enemies of all devout persons who might differ from the emperor as to what was the will of heaven;

and conflicting with the innate feeling of truly brave people, that duty to God is an allegiance separate from and higher than man's duty to the state. The Savior expressed the correct, the heavenly principle implanted in man for his best good: "Render to Caesar the things which are Caesar's, and to God the things which are God's." Thus, an entire separation should be maintained between the State and Church. Nero instituted a persecution of the followers of Christ, that was continued by successive emperors, with more or less of bitterness, in the vain hope of stamping out that sect; but it grew and multiplied in the face of all these persecutions, veteranizing man's love of liberty, so that Constantine, the successor of the most bitter of persecuting administrations, saw that his success would be better assured by making the Christians his friends; and from his edict of Milan granting the Catholic Church the right to live and worship, Christianity grew with him until he, himself, embraced it and gave it the sanction of law. In 325, A. D., he convened the Council of Nice, whose decrees were published under Imperial authority, and thus the religious views of that body became the law of the Roman world.

"It was long since established as a fundamental maxim of the Roman constitution, * * that the care of religion was the right as well as the duty of the civil magistrate. * * The office of supreme pontiff, which, from the time of Numa to that of Augustus, had always been exercised by one of the senators, was at length united to the Imperial dignity. * * The same marks of respect, which Constantine had paid to the persons of the saints and confessors, were soon exacted by the pride of the episcopal order. A secret conflict between the ecclesiastical jurisdictions embarrassed the operations of the Roman government. The

emperor imbibed the maxims of persecution; and the sects which dissented from the Catholic Church were afflicted and oppressed by the triumph of Christianity."—*2 Gibbon 185-6, 201.*

198. The new Rome-State-Church, from its establishment by Constantine, grew in this line and trend. Neander, at page 217, says:

"It was by Augustin that a theory was proposed and founded, which, tempered though it was, in its practical application, by his own pious, philanthropic spirit, nevertheless contained the germ of the whole system of intolerance and persecution which ended in the tribunal of the inquisition."

The emperor Honorius was persuaded to inflict the most rigorous penalties on a faction which had so long abused his patience and clemency. * * But the fanatics, who still persevered in their opposition, were provoked to madness and despair; the distracted country was filled with tumult and bloodshed. * * Under these circumstances, Genseric, a Christian, but an enemy of the orthodox communion, showed himself to the Donatists ("who denied apostolic succession, and had the inflexible zeal of freedom,"—*2 Gibbon, 204)* as a powerful deliverer, from whom they might reasonably expect the repeal of the odious and oppressive edicts of the Roman emperors; * * and the intolerant spirit which disgraced the triumph of Christianity, contributed to the loss of the most important province of the West.—*3 Gibbon, 130-31.*

THE TEN KINGDOMS.

199. By looking again at Nebuchadnezzer's dream we find:

"The kingdom shall be divided."

200. The uniting of Church and State superinduced persecutions which caused the division of the empire by Vanentinian i, in A. D. 364, into the East-

ern or Grecian Empire, and the Western or Roman Empire, with Valens as emperor of the West with his capitol at Rome. During the reign of Valentinian iii, Rome was sacked by Genseric, who came to the relief of the Donatist Christians; and while the Western Empire maintained a *quasi* existence for a time, it was soon cut up into ten kingdoms. Thus it is proven that the uniting of church and state produced the disruption of the Roman Empire, and was the "clay" of Nebuchadnezzer's dream. In Daniel's dream, chap. 7, both the fact and the cause of the division are announced in verse 7:

" * And it was *diverse* from all the beasts that were before it; and it had ten horns;"

The *vis vitae* of that persecuting diversity was the unity of church and state.

201. Observe that Daniel was troubled because of the *diversity* of the beast, as shown in verse 19 of the chapter just quoted from:

"Then I would know the truth of the fourth beast, which was *diverse* from all the others [because of its religious persecutions, a thing theretofore unknown], exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet."

202. A view of these terrible persecutions, even though it be a passing glint of the picture, was so much more terrible than anything the world had ever seen or heard of in his day, assuredly it was enough to cause him to record: "I, Daniel, was grieved in my spirit in the midst of my body, and the vision of my head troubled me." Giving the explanation of the vision the prophet says:

" * * The fourth beast shall be the fourth kingdom upon earth, *which shall be diverse from all kingdoms* [a man-killing nation for God's sake], and shall

devour the whole earth, and shall tread it down, and brake it to pieces. And the ten horns out of this kingdom are ten kings [kingdoms] that shall arise; and another shall arise after them; AND HE SHALL BE DIVERSE FROM THE FIRST, and he shall subdue three kings." *Dan. 7:23, 24.*

203. He was diverse, very; but this feature will be treated later, in due time.

"The ten nations which were the most instrumental in breaking up the Roman empire may be named (without respect to the time of their establishment) as follows: The Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards. The connection between these and some of the modern nations of Europe, is still traceable in the names, as England, Burgundy, Lombardy, France, etc. See Newton on the Prophecies."—*Bible Readings, p. 23.*

CHAPTER XIX

Justinian & Theodora

In the ripeness of his greatness Daniel tells of the Strategic point: The "diverse state-church" of Rome; and the "diverse from the first," the New Kingdom, The Church of Rome.—Justinian and Theodora place this horror.—"Both their hearts to do mischief."—Justinian's persecutions.—The wickedness of his equal colleague Theodora.—"They speak lies at one table."—Their great object to establish church unity "did not prosper because its end was at the time appointed."—*The Pope as Head of the Catholic Church.*—The growth of Episcopal exactions.—Efforts of Patriarch of Rome for leadership.—Justinian proclaims Bishop of Rome as "Head of All the Holy Churches."—Leads up to "establish the vision."

204. In the ripeness of his old age and statesmanship the vision of the most pregnant events of the world's future history past before the political philosopher, Daniel, in his waking hours, in the eighty-fourth year of his age, after over half a century's incumbency of the premiership of the greatest nation on earth, had taught him the profound effect men and governments have upon each other. In this, his last recorded vision, he points out the great rulers, who have most affected the weal and woe of man in his search for divine truth for his physical, moral and intellectual betterment; rulers whose good and bad acts are of record for the thoughts of the thoughtful; rulers who laid the foundation upon which it was possible that "another diverse kingdom should arise," diverse from the preexistence of the fourth which was diverse from all former kingdoms; all to be followed with the grand climax of a kingdom ruled by the people—"the people of the saints"—which should "never be destroyed."

205. The Roman Empire was "diverse" because of the union of state and church; but the church was the instrument of the emperor, and he used it for his vile persecutions.

206. The new kingdoms—the Church of Rome was diverse from the Roman Empire; for while the empire had a state church as a strengthening institution, the Church of Rome was itself the State of Rome, and its King or Pope was the King of God-worship of the civilized world for nearly 1,260 years, and King of the kings, who accepted him as the representative of God on earth.

207. The emperor and empress—joint rulers of Rome—who placed this new terror (the psychological advance picture of which sickened Daniel) in the way to dominate the Christian world, were Justinian and Theodora, of whom Daniel, in chapter xi, says:

VERSE 27. And both these kings' hearts shall be to do mischief; and they shall speak lies at one table but it shall not prosper; for yet the end shall be at the time appointed.

208. Now, to establish the identity of Justinian & Theodora with the two kings whose hearts were to do mischief. In 1 Spofford, 339-40, it is said:

"Thoroughly imbued with high ideas of his Imperial authority in all matters of church as well as state, Justinian began a persecution of the Arians, Jews, and Pagans. Yet Theodora, the wife of this severely orthodox and persecuting emperor, had been an actress and even a courtesan. Her unbounded influence over him is regarded as attesting her greater strength of character. In 527 he proclaimed her empress and as his equal colleague in the empire. 'The reproach of cruelty,' says Gibbon, 'so repugnant even to her softer vices, has left an indelible stain on the memory of Theodora.' * * Theology seems to have been one of his ruling passions. He summoned a general council of the church to deal with heresy, en-

acted stringent laws against heathen and heretics, and closed the school of philosophy at Athens because of his disapproval of their doctrines. By a strange fatality he finally lapsed into heresy himself."

209. After an unprintable description of Theodora's wickedness, Gibbon says:

"And when she passed through the streets, her presence was avoided by all who wished to escape either the scandal or the temptation."

210. And again at page 420:

"Her numerous spies observed, and zealously reported, every action, or word, or look, injurious to their royal mistress. Whomsoever they accused were cast into her peculiar prisons, inaccessable to the inquiries of justice; and it was rumored, that the torture of the rack, had been inflicted in the presence of the female tyrant, insensible to the voice of prayer or pity. * * The senator or bishop, whose death or exile Theodora had pronounced, was delivered to a trusty messenger, and his diligence was quickened by a menace from her own mouth. 'If you fail in the execution of my command, I swear by him who liveth forever, that your skin shall be flayed from your body!' "

211. If any doubt remains as to Theodora's heart being to do mischief, read Gibbon's chapter xi, devoted to Theodora. But, returning to Justinian; Gibbon says:

"Toleration was not the virtue of the times, and indulgence to rebels has seldom been the virtue of princes. But when the prince descends to the narrow and peevish character of a disputant, he is easily provoked to supply the defect of argument by the plenitude of power, and to chastise without mercy the perverse blindness of those who wilfully shut their eyes against the light of demonstration. The reign of Justinian was a uniform yet various scene of persecution;

and he appears to have surpassed his indolent predecessors, both in the contrivance of his laws and the rigor of their execution. * * It has been computed that one hundred thousand Roman subjects were extirpated in the Samaritan war, which converted the once fruitful province into a desolate and smoking wilderness. But in the creed of Justinian, the guilt of murder could not be applied to the slaughter of unbelievers; and he piously labored to establish with fire and sword the unity of the Christian faith." *4 Gibbon 143, 145.*

212. The next clause of the verse fits just these historic characters, and none other known to the writer:

"And they shall speak lies at one table."

213. Now read 4 Gibbon, 145-6:

"But while Justinian strove to maintain the uniformity of faith and worship, his wife Theodora, whose vices were not incompatible with devotion, had listened to the monophysite teachers; and the open or clandestine enemies of the church revived and multiplied at the smile of the gracious patroness. The Capitol, the palace, the nuptial bed, were torn by spiritual discord; yet *so doubtful was the sincerity of the royal consorts* that their seeming disagreement was imputed by many to a secret and *mischievous* conspiracy against the religion and happiness of the people. The famous dispute of the THREE CHAPTERS, which has filled more volumes than it deserves lines, is deeply marked with this subtle and disingenuous spirit."

214. The prophecies of the last clause of this verse have also been fulfilled:

"But it shall not prosper; for yet the end shall be at the time appointed."

215. The aim and object of Justinian's administration was to secure the permanent unity of the Christian church in doctrine and organization, and the acceptance of all this by the world; in the effort to

accomplish which he sacrificed many thousands of lives, as already shown. His efforts did not prosper —they utterly failed; and after a life of turmoil, persecutions, murders and other crimes, his kingdom was again divided. Indeed, Mr. Scott, the commentator, says, that these political divisions have ever since been recognized as the ten kingdoms of Western Europe. But Justinian did establish

THE POPE OF ROME AS HEAD OF THE CATHOLIC CHURCH.

216. Of this the prophet said:

"Its end shall be at the time appointed."

217. And it was, as we shall see later.

218. A secret conflict between the civil and ecclesiastical jurisdictions embarrassed the operations of the Roman government, in the latter days of Constantine and thereafter, because of the exactions of the Episcopal order. From the growth of these exactions soon it was thought by many bishops that some one of their number should be selected as the head of the church. The Patriarch of Rome claimed that because Peter and Paul were both residents of that city, and it had long been the seat of the Caesars, he should be that one. This claim was not readily allowed by the other bishops; but they all conceded that the care of religion was always the care of the state, and its right; and since Constantine, the legal right of the emperor. When, therefore, Justinian, in 533, A. D., decreed that the Bishop of Rome should be the head of the Catholic Church, that designation was readily accepted, and has never since been seriously questioned by the membership for any considerable time. The following letter was sent to Pope John, Patriarch of Rome, informing him thereof:

"THE VICTORIOUS JUSTINIAN, the devout, the fortunate, the renounced, the triumphant, the ever august,

To John, the most Holy Archbishop of the fostering city of Rome, and Patriarch:

"Rendering honor to the Apostolic See and to your Holiness (as always was and is our desire), and reverencing your Blessedness, as befits a father, we have hastened to bring to the notice of your Holiness everything which concerns the condition of the churches, since it has always been our great desire to guard the unity of your Apostolic See, and the standing of the holy church of God, which still maintains itself and endures unshaken with nothing to prevail against it. And so we have hastened to make subject to the See of your Holiness, and to unite with it, all the priests of the whole Eastern district. At present, then, we have held it necessary that there come to the notice of your Holiness the matters which are in commotion, however plain and certain they are, and however firmly they have always been guarded and declared by all the priests according to the doctrine of your Apostolic See. For we do not permit that any question be raised as to anything which concerns the state of the churches, however plain and certain it be, that be not also made known to your Holiness, who is the head of all the holy churches. For in all points (as has been said) we are eager to add to the honor and authority of your See. * * For thus the love of all for you and the authority of your See will grow the greater; and the unity of the holy churches, which has been disturbed, will be preserved to you, since through you all the blessed bishops will have learned the genuine doctrine of your Holiness, as to those points which have been referred to you. Now we en-

treat your Blessedness to pray for us, and to obtain for us the protection of heaven."

219. At the same time the Emperor wrote to the Patriarch of Constantinople, from which we make the following extract:

"Epiphanius, the most holy and most blessed Archbishop of this royal city, and Ecumenical Patriarch: Wishing your Holiness to know all matters relating to the condition of the Church, we have held it necessary to make use of these ecclesiastical compends, and through these to make manifest what movements are already started, although we are persuaded that you already know these. * In no manner whatever have we changed or shall we change, or have we (as your Holiness also knows) passed beyond that position of the church, which, by the favor of God, has as yet been preserved; but in all respects the unity of the most holy church with his Supreme Holiness, the Pope of ancient Rome (to whom we have written in like manner), has been maintained. For we do not suffer that any of those matters which relate to the state of the church be not also referred to his Blessedness, since he is the head of all the most holy churches of God; even especially for this reason, that as often as heretics have sprung up in those parts, they have been pruned off by the wisdom and righteous decisions of that venerable See." (For these letters in full see *Civil Law, Codicis lib. I, tit. i.)*

220. Thus the Pope of Rome became the head of the Catholic Churches, in A. D. 533, and this soon led up to the establishment of the "vision." Now glance back over the line of history to Sulla and observe what the "robbers of the people" did "to establish the vision"; the last and most important of the drama being—

CHAPTER XX

The Roman Church Nation.

"Another Kingdom arose."—Belisarius expels the Ostrogoths from Rome, leaving the city to the Pope.—Narses "plucked up" this Puritan power from Italy for the Pope.—At Pope's request Pepin extinguishes the Lombards.—Charlemagne enlarges the Papal nation.—Fall of the Donatists—the ancient Puritans.—*The Horn with Eyes* symbolizes spying and the professed knowledge of heaven and earth.—Its efforts to dominate.—*The Loud Mouth* "that spake very great things."—Popish names for themselves.—Their egoistic claims.—Endorsed by the Ecumenical Council.—*A Falling Away* commenced with Luther's 95 theses.—"The end was at the time appointed" when Berthier entered Rome, etc.—Upon adjournment of Ecumenical Council Victor Emanuel became head of civil power.—*"A Stout Fellow'* claiming right to damn body and soul.—For one thousand years the Pontiff on top and alone.—The two principles actuating Hildebrand.—Excommunication the lever.—*Blasphemous Persecutions* wore out the saints.

"And another (king) shall arise after them; * and he shall subdue three kings." *Dan. 7:24.*

221. It was to secure the aid of the Patriarch of Rome in his war against the "heresies of the impious Nestorius and Eutyches" that induced the Emperor to proclaim John as the head of all the Catholic Churches; and at the earnest solicitation of the Pope, and to further his own views and interests, he sent his ablest General, Belisarius, to drive out the Ostrogoths, who, at that time, held the city of Rome. They were non-Catholic Christians, permitting the freedom of worship, and this was the greatest of heresies in the views of the Emperor and the Patriarch. Belisarius captured the city in 536; and in 539 he subdued and extinguished the Gothic kingdom of Italy—the Ostrogoths—but being called home to Constantinople, he left Rome to the Pope, and with him left a small garrison.—*Annali d'Italia tom v. 62; Istori Diplomat 155-160.* These authorities fix the date at about October, 539.

222. "The Chair of St. Peter," at page 173, says:

"Rome was ruled nominally, only, by a patrician appointed by the Emperor, but in reality, through the force of circumstances, the Pope became the supreme lord of the city."

223. The Rev. Dr. H. H. Millman, historian and editor of Gibbon's Rome, says:

"The Pope exercised the real power by performing the protecting part of a sovereign," on the threat of invasion by the Lombards, "in act and influence, if not yet in avowed authority, a temporal sovereign." —*Int. Cyc. art. Pope.*

224. In Rev. Dr. Breuck's History of the Catholic Church, at pp. 250, 251, is found:

"After the downfall of the Western Roman Empire the political influence of the Popes in Italy became of still more importance from the fact that the Popes had to take under their protection the unfortunate country." "The Emperors lost all actual power, and remained only in name masters of the government, while the popes, in virtue of the needs of the moment came practically in possession of that supremacy over the Roman domain. * Pepin, as contemporary writers express it, 'restored' the conquered territory to the Apostolic See. This donation was confirmed by his son Charlemagne, who, in A. D. 774, put an end to the Lombard rule in Italy. In this legitimate way the temporal power and sovereignty of the Popes, by Divine Providence, was established."

225. These authorities establish the fact that "another" kingdom "arose," and in 539 the Catholic Church became a recognized political power, a nation; yet the Pope had actually exercised civil jurisdiction since 533. Now for the remaining portion of this verse of prophecy:

226. FIRST:—The Ostrogothic power was "plucked up by the roots" a few months after the Papacy became a kingdom, and through the same instrumentalities that erected the kingdom. Therefore it clearly appears that this Gothic power was the first of the triplet in fulfillment of the prophecy, "and he (the Pope) shall subdue three kings." The historian of the Middle Ages says:

"The dominion of the Ostrogoths was annihilated by the arms of Belisarius and Narses in the sixth century (539), and that nation appears no more in history." *1 Hallam 21.*

227. THE SECOND—Government to be "plucked up" was the Greek Government of Italy. After speaking of the annihilation of the Ostrogoths, Hallam continues:

"The rest of Italy was governed by Exarchs, deputed by the Greek Emperors, and fixed at Ravenna. In Rome itself neither the people nor the bishops, who had already conceived in part their schemes of ambition, were much inclined to endure the superiority of Constantinople. * The Lombards took advantage, and easily wrested the Exarchate of Ravenna from the Eastern Empire."

228. Thus it will be seen that in Hallam's view it was through the negative assistance of the Pope and his people that the Greek Empire lost its government and possessions in Italy; while Gibbon, v. 4 p. 246, intimates that the Greek Emperor abdicated to the Pope; and this would account for Pepin's declaration that he "restored Ravenna" to the Pope. At that time probably Pepin was in position to know whereof he spoke. Certain it is that thenceforth there was no more Greek Government in Italy. It was plucked up and dissolved through papal influence and instrumentality.

229. THIRD:—Ravenna, separate from Rome itself, then became a kingdom of one of the German tribes—the Lombards. Hallam continues:

"It was far from the design of the Popes to see their nearest enemies as much aggrandized. * At the request of Stephen ii (Pope), the new king of France, Pepin, descended from the Alps, drove the Lombards from their conquests, and conferred them upon the Pope." *1 Hallam, 22.*

230. In 5 Spofford, 14-16, P. R. James says: "As he had chosen by the Papal sanction to prop his authority, originally raised on the sandy foundation of popular election, the French monarch was, of course, moved by every principle of prudence, as well as by the remembrance of his promise, to strengthen and support the Roman church, * Astolphus agreed to yield the Exarchate, and the Pentapolis, which the monarch of France had pledged himself to 'reannex to the territories of Rome'; * and Pepin retired from Italy, satisfied that he had compelled the restitution of possessions 'which had been unjustly withheld.'"

231. Do not misunderstand that Pepin meant to restore these possessions to the Greek Empire; for Gibbon says, v. 4, p. 276, of Pepin:

"To the importunities of the Greeks he piously replied that no human consideration should tempt him to resume the gift which he had conferred on the Roman pontiff for the remission of his sins, and the salvation of his soul"; and in the International Cyclopaedia it is said: "Pepin was soon called upon to aid the Pope against the Lombards, and marching into Italy at the head of a large army, he compelled Astulf the Lombard king, to retire from the siege of Rome, and restore several cities which had previously belonged to the Grecks; these were now handed over to the Pope. He had hardly returned to France, when

he was anew summoned (755) to Italy, the Lombards having broken their engagements. This time he took Ravenna, Emilia, the Pentapolis, and the duchy of Rome from the Lombards, reuniting them to the Holy See."

232. Finally: To show that this power was "plucked up by the roots," again read from Breuck's History of the Catholic Church, at page 251:

"This donation was confirmed and enlarged by his son Charlemagne, who, in A. D. 774, put an end to the Lombard rule in Italy."

233. Thus the papal nation, diverse from the first government of Rome, or any other government of the world, diversely fulfilled this prophecy: "He shall be diverse from the first, and he shall subdue three kings." And with the last of these three powers fell the Donatists, "who denied Apostolic succession, and who possessed the inflexible zeal of freedom," as Gibbon says; and they fell to rise no more until, cut out from England by Providential circumstances, that same denial of Apostolic succession with its corollary the inflexible zeal of freedom grew up in the new world; and about 1,260 years after the advent of this destroyer, became an embryo mighty nation with the inflexible zeal of freedom intact, "never to be destroyed." Observe the close resemblance of the Donatists to the founders of American freedom. The International Cyclopaedia says of the Donatists:

"They went upon the principle that the true church consisted of the purity and holiness of all its members individually, and not merely in its apostolic and Catholic foundation and doctrine. * * They denied to the state all right to meddle with ecclesiastical affairs."

234. THE HORN WITH EYES.—As the prophet was astonished at the vision of the fourth

beast, and at certain peculiar features of it, he made special inquiry—

"Even of that horn that had eyes." *Dan. 7:8, 20.*

235. Eyes undoubtedly were symbols of intelligence in all the ancient mysteries, and are so used in Genesis 3:5: "Then your eyes shall be opened, and ye shall be as gods, knowing good from evil." Certainly none have been louder in their professions of power to see and discern the will of heaven in all matters of earth or heaven than the Roman pontiffs; nor can any one deny to the Catholic clergy, in the long line of its history, a large share of intelligence; nor deny to them an inquisitiveness that might make of them proper spies, such as Joshua sent out to Shittim *(Josh. 2)*, or would make of them a veritable Hobab to whom Moses said: "We are to camp in the wilderness, and thou mayest be to us instead of eyes."—*Num. 10:31.* Never was Hobab expected to be to the Israelites instead of eyes to a greater extent than the Catholic clergy have been and yet are eyes, and all that divine intelligence can import, to the laity of the Catholic Church. "Eyes have they but they see not," for their clergy sees for them.

237. THE LOUD MOUTH.—No earthly power, except the Church-State of Rome, has yet made history that shows it as

"A mouth that spake very great things."—*Dan. 7:20.*

238. Pope Leo XIII called himself "The Vicar of Christ;" and Leo X called himself "the Lion of the Tribe of Judah." Gibbon says, "the Christian humility of the Pope was not offended at the name of *Dominus*, or Lord;" and Leo XII allowed himself to be called "The Lord, our God." As a fair sample of the "very great things" they spake, Pope Martin V called himself, "The most holy and most happy, which

is the arbiter of heaven and Lord of the earth, the successor of St. Peter, the anointed of the Lord, the Master of the universe, the father of kings, the light of the world."—*Bible Readings, p. 30.*

239. The learned commentator, Adam Clark, says of the popes, in his comments on Dan. 7:25:

"They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them. And they go against God when they give indulgences for sin. This is the worst of all blasphemies."

240. These "very great things" were solemnly endorsed by the Cardinals and Bishops of the Catholic Church in the Ecumenical Council of 1870; and the following is a portion of the declaration of infallibility, as translated by Hon. Wm. E. Gladstone, in Vatican Council, at page 201:

"All the faithful of Christ must believe that the Holy Apostolic See and the Roman Pontiff, possess the primacy over the whole world, and that the Roman Pontiff is the successor of blessed Peter, prince of the Apostles and head of the whole church, and father and teacher of all Christians; and that full power was given to him in blessed Peter to rule, feed and govern the universal church of Jesus Christ our Lord."

241. This forcibly attracts our attention to the prophecy of St. Paul of the coming of Christ and the Christians being gathered together unto him; and seems to fill the last of the conditions precedent to the great day, whatever that day may impart. The prophecy is found in the second chapter of second Thessalonians; and the first condition precedent seems to be

"A FALLING AWAY."

242. From October, 539, when the Pope obtained a little temporal power, it grew and strengthened without material threat of serious interruption until the last day of October, 1517, when Luther posted his 95 theses on the Wittenburg cathedral door, of which time it is said in Barnes General History, at page 439:

"Up to this period, although from time to time serious doctrinal disputes had arisen, each of which had left its bitter traces, the See of Rome had maintained its jurisdiction over all the nations of Western Europe. During the reign of Maximilian, however, a controversy was begun which was to lead to a division of Christendom into two conflicting and irreconcilable religious parties."

"The end shall be at the time appointed."—*Daniel.*

243. Temporal power of the Pope continued, amidst the falling away of spiritual domination, until 1798, when General Berthier entered Rome, organized a republic and Pope Pius VI, was carried a prisoner to France where he died the following year. In 1800 a new Pope was installed who made claim to temporal power, but signed its surrender, at Fontainebleu, in 1813; and soon after the adjournment of the Ecumenical Council, in 1870, Victor Emanuel was placed at the head of all civil authority as King of Italy.

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." *2 Thes. 2-3*

244. What a "falling away" from the mighty things of the past! If the Pope be "that man of sin" of St. Paul's prophecy, of which there seems no room to doubt, since he is the only historic character that

fills the description, then assuredly the first of the two conditions has transpired. If the Pope be "that man of sin," he is certainly "revealed" by this edict of the Ecumenical Council as the one—

"Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God." *2 Thes. 2:4.*

245. Than the Roman Pontiff no other character of earth approximates Paul's description of the Pope. No citations are needed.

246. A STOUT FELLOW was the Roman Church-State blend; and the power seen by the prophet Daniel was one—

"Whose look was more stout than his fellows." —*Dan. 7:20.*

247. His fellows—the other kings of the world —only claimed the right and power to punish the body, but the Pope claimed the additional authority to damn the soul *ad libitum*. He was a stout fellow in Justinian's day and his claim and pretensions grew with his growth and strengthened with his strength; and in all of them for a thousand years the Pontiff stood on top and alone. Of this it is said in i. Hallam, 632:

"But within the pale of the Latin Church every succeeding age enhanced the power and dignity of the Roman See."

"The first instance where the Roman Pontiffs actually tried the force of their arms against a sovereign was the excommunication of Lothaire of Lorraine, and grand son of Louis the Debonair. * After some shuffling on part of Lothaire he is excommunicated; and, in a short time, we find both the king and his prelates, who had begun with expressions of passionate contempt towards the Pope, suing humbly for

absolution at the feet of Adrian ii, successor of Nicholas, which was not granted without difficulty. In all its impudent pretensions the Holy See has attended to the circumstances of the time. Lothaire had powerful neighbors, the kings of France and Germany, eager to invade his dominions on the first intimation from Rome. * * Princes who felt the inadequacy of their own laws to secure obedience called in the assistance of more formidable sanctions. Several capitularies of Charlemagne denounce the penalty of excommunication against incendiaries or deserters from the army. Charles the Bald procured similar censures against his revalted vassals. Thus the boundary between temporal and spiritual offenses grew every day less distinct; and the clergy were encouraged to fresh encroachments, as they discovered the secret of rendering them successful."—*1 Hallam 641-2.*

248. The two principal ideas actuating Cardinal Hildebrand, while acting as premier for two of the Popes, and that animated him when he became Pope Gregory vii, were "the establishment of the supremacy of the Papacy within the Church, and the effective assertion of the supremacy of the Church over the State." *4 Spofford 86.*

"But the epoch when the spirit of Papal usurpation was most strikingly displayed was the pontificate of Innocent iii. In each of the three leading objects which Rome has pursued, (1), independent sovereignty; (2), supremacy over the Christian Church; (3), control over the princes of the earth, it was the fortune of this Pontiff to conquer. * * The maxims of Gregory vii were now matured by more than a hundred years, and the right of trampling upon the necks of kings had been received, at least among the churchmen, as an inherent attribute of the Papacy. * * All disputes among princes were to be referred to the Pope.

If either party refused to obey the sentence of Rome, he was to be excommunicated and deposed. Every Christian sovereign was to attack the refractory delinquent under pain of a similar forfeiture." *1 Hallam, 665:7.*

249. This was the mainspring of the machinery that the clergy set in motion, the lever by which they moved the world. From the moment that these interdicts and excommunications had been tried the powers of the earth might be said to exist by sufferance—sufferance of the Papacy "whose look was more stout than his fellows."

250. BLASPHEMOUS PERSECUTIONS are foretold of the power the prophet is demonstrating:

"And he shall speak great words against the Most High, and wear out the saints of the Most High." *Dan. 7:25.*

251. For a malevolent, murderous specimen of humanity to claim to be Deputy-God for the earth is certainly speaking great words against the Most High. A quotation from Scott's Church History tells how the Papacy has worn out the saints:

"No computation can reach the number that have been put to death, in different ways, on account of their maintaining the profession of the gospel and opposing the corruptions of the Church of Rome. A million of poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the order of Jesuits. The duke of Alva boasted of having put to death in the Netherlands thirty-six thousand by the hand of the common executioner during the space of a few years. The inquisition destroyed by various tortures, one hundred and fifty thousand within thirty years. These are a few specimens, and but a few, of

those which history has recorded. But the total amount will never be known till the earth shall disclose her blood, and no more cover her slain." See, also: Histories of the Reformation, The Wars of the Huguenots, Barnes' Notes, Fox's Book of Martyrs, Buck's Theological Dictionary, Charlotte Elizabeth's Martyrology, Dowling's History of Romanism, etc.

CHAPTER XXI.

And He Shall Think to Change Times and Laws

The New Style is a monument to Daniel's prophecy.—Ordinance of Gregory XIII.—Catholic countries at once conformed; others delayed.—*Image Worship*, a change of the written law of God, attempted by the Church.—Christianity the *vis vitae* of civilization.—Adoration of the inanimate debauches the mind and soul.—The power of growth is in the spirit.—The Pope thought to change the law of laws.—Gibbon's account of the contest over Image Worship.—Prophecy admitted, we should seek its meaning.—Hallam, in 1848, tells of baneful effects yet remaining in England.—*How long* the change of times and laws "shall be given into his hands."—"A time and times and the dividing of a time" is 1260 years.—From A. D. 539, when Popedom overcame a nation, to 1799, the end of Papal political power.

252. THE NEW STYLE, ordained by Gregory xiii, is pointed out:

"And he shall think to change times." *Dan. 7:25.*

253. A matter must be of importance affecting the best interests of the world to find a place in a letter of advance intelligence from over-there to the world, sufficient, at least, to constitute a historical monument along the path of time for full recognition when the facts have developed the cycle. This prophecy marks the one instance where the leader of civilization's progress, the English people, long refused to accept from the Pope a scientific truth of great convenience and of importance to man's advancement—"the change of times."

254. The Julian style of days, months and years was so perfect that it prevailed among Christian nations until the accumulations of the remaining error of eleven minutes or so had amounted, in 1583, to ten complete days, the vernal equinox falling on the 11th instead of the 21st of March, which unshifted the

time for the celebration of Easter and other moveable feasts. Accordingly Gregory xiii, after deep study and calculation, ordained that ten days should be deducted from the year 1582 by calling October 5, October 15; and further ordained that every hundredth year (1700, 1800, 1900, 2000, etc.), should not be leap years except every fourth hundred, beginning with 2000.

255. Spain, Portugal and part of Italy promptly obeyed. Catholic nations generally, adopted the style as it came to their knowledge; but Protestants were too much inflamed against Catholicism in all its relations to receive a purely scientific improvement from such hands. In 1751, after two centuries of ill-convenience, by the act of 24 George ii, the style of Great Britain was equalized by omitting eleven days from September 2nd, one day having been lost since the edict of Gregory xiii, so that the ensuing day should be September 14th. Russia is now the only country that adheres to the old style. The Czar being Pope of his own Greek Church seems loth to follow the Pope of Rome.

IMAGE WORSHIP.

"And he shall * think to change * laws." *Dan. 7:25.*

256. When the highest aspirations of the soul are lifted to the Fountain of Love, then can we realize the truth of Jesus' answer to the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great law and the second is like unto it, Thou shalt love thy neighbor as thyself." *Matt. 22:37-39.*

257. St. Paul has explained that the existence of one of these sentiments includes the other:

"For all the law is fulfilled in one word, even

in this, Thou shalt love thy neighbor as thyself." *Gal. 5:14.*

258. Since the experience of man has shown that Christian civilization had advanced the world faster and better than any other, we can now know by experience that the Fatherhood of God and the brotherhood of man is the *Vis vitae* of the highest civilization; and it is easy now for us to see that the adoration of the inanimate, even though it be a work of art, debauches the civilizing sensibilities of man. There seems to be, in the early stages of civilization, a natural tendency in man to break back to barbarism, as shown by the Hebrews, who were notably troublesome in their violations of the great commandments (or commandment, since they are one), on account of which they were punished, and finally lost their national existence. The same can be said of early Christians. God loves the world; and God knows that the sweetness of life and the power of growth lies in the spirit; hence the visitation of a physical punishment of the committers of the greatest spiritual crime—the adoration of that which is beneath man—God will repay, for the offense is against God's law, and God has not placed a deputy on earth to announce and enforce His feelings and judgments.

259. The Pope thought to change the law of laws, the law of God involving the whole law, by the world-wide establishment of image-worship, as appears from the following citations from the great historian of the Decline and Fall of the Roman Empire:

a "I have viewed, with diligence and pleasure, the objects of ecclesiastical history, by which the decline and fall of the Roman Empire were materially affected. * * * At the head of this class, we may justly rank the worship of images, so fiercely disputed in the eighth and ninth centuries; since a question of

popular superstition produced the revolt in Italy, the temporal power of the Popes, and the restoration of the Roman empire of the West. The primitive Christians were possessed with an unconquerable repugnance to the use and abuse of images; and this aversion may be ascribed to their descent from the Jews, and their enmity to the Greeks. The Mosaic law had severely proscribed all representations of the Deity; and that precept was firmly established in the principle and practice of the chosen people.

b The first introduction of a symbolic worship was in the veneration of the cross, and of relics. The saints and martyrs, whose intercession was implored, were seated on the right hand of God. * But a memorial, more interesting than the skull or the sandals of a departed worthy, is the faithful copy of his person and features, delineated by the arts of painting and sculpture. * * The devout Christian prayed before the image of a saint; and the pagan rites of genuflection, luminaries, and incense, again stole into the Catholic Church. * The most audacious pencil might tremble in the rash attempt at defining, by forms and colors, the Infinite Spirit, the Eternal Father, who pervades and sustains the universe. But the superstitious mind was more easily reconciled to paint and to worship the angels, and above all, the Son of God, under the human shape, which, on earth they have condescended to assume. * * A similar indulgence was requisite and propitious for the Virgin Mary. * The use and even the worship of images was firmly established before the end of the sixth century. * The bolder forms of sculpture, in brass or marble, which people the temples of antiquity, were offensive to the fancy or conscience of the Christian Greeks; and a smooth surface of colors has ever been esteemed a more decent and harmless mode of imitation.

c The merit and effect of a copy depends on its resemblance with the original; but the primitive Christians were ignorant of the genuine features of the Son of God, His mother and His apostles. * In this distress, a bold and dextrous invention assured at once the likeness of the image and the innocence of the worship. A new superstructure was raised on the popular basis of a Syrian legend, on the correspondence of Christ and Abgarus, so famous in the days of Eusebius, so reluctantly deserted by our modern advocates. * The ignorance of the primitive church is explained by the long imprisonment of the image in the niche of the wall, from whence after an oblivion of five hundred years, it was released by some prudent bishop, and seasonably presented to the devotion of the times. * The style and sentiments of the Byzantine hymn will declare how far their worship was removed from the grossest idolatry. "How can we with mortal eyes contemplate this image, whose celestial splendor the host of heaven presumes not to behold! He who dwells in heaven, condescends to visit us by His venerable image; He who is seated on the cherubim, visits us this day by a picture, which the Father has delineated with His immaculate hand, which He has formed in an ineffable manner, and which we sanctify by adoring it with fear and love." Before the end of the sixth century, these images *made without hands* (in Greek it is a single word), were propagated in the camps and cities of the eastern empire; they were the objects of worship, and the instrument of miracles; and in the hour of danger and tumult, their venerable presence could revive the hope, rekindle the courage, or repress the fury of the Roman legions. * These Catholic images were faintly and flatly delineated by monkish artists in the last degeneracy of taste and genius. * The cities of Syria, Palestine, and Egypt,

had been fortified with the images of Christ, His mother, and His saints; and each city presumed on the hope or promise of miraculous defense. In a rapid conquest of ten years, the Arabs subdued those cities and these images; and, in their opinion the Lord of Hosts pronounced a decisive judgment between the adoration and contempt of these mute and inanimate idols, (about the year 719). For a while Edessa had braved the Persian assaults; but the chosen city, the spouse of Christ, was involved in the common ruin; and his divine resemblance became the trophy of the infidels. After a service of three hundred years, the palladium was involved in the common ruin; and his divine resemblance became the trophy of the infidels. After a service of three hundred years the palladium was yielded to the devotion of Constantinople, for a ransom of twelve thousand pounds of silver, the redemption of two hundred Musselmans, and a perpetual truce of the territory of Edessa. In this season of distress and dismay, the eloquence of the monks was exercised in the defense of images.

d Leo iii, from the mountains of Isuria, ascended the throne of the East. In the reformation of religion, his first steps were moderate and cautious. * * By a second decree he proscribed the existence as well as the use of religious pictures; the churches of Constantinople and the provinces were cleansed from idolatry; the images of Christ, the Virgin, and the saints, were demolished, or a smooth coat of plaster was spread over the walls of the edifice. The sect of the Iconoclasts was supported by the zeal and despotism of six emperors, and the East and the West were involved in a noisy conflict of one hundred and twenty years. * * The Roman pontiff had withdrawn the churches of Italy and the West from the communion of the Greeks. * The son of Leo, in the first year of his reign, had un-

dertaken an expedition against the Saracens; during his absence, the capitol, the palace, and the purple, were occupied by his kinsman, Artavasdes, the ambitious champion of the orthodox faith. The worship of images was triumphantly restored; the patriarch renounced his dissimulation, or dissembled his sentiments, and the righteous claim of the usurper was acknowledged, both in the new and in ancient Rome. Constantine flew for refuge to the paternal mountains; but he descended at the head of the bold and affectionate Isureans; and his final victory confounded the arms and predictions of the fanatics. * In every act of open and clandestine treason, the emperor felt the unforgiving enmity of the monks, the faithful slaves to the superstition to which they owed their riches and influence. They prayed, they preached, they absolved, they inflamed, they conspired; the solicitude of Palestine poured forth a torrent of invective; and the pen of St. John of Damascus, the last of the Greek Fathers, devoted the tyrant's head, both in this world and the next. * * The genius and fortune of the popes again restored the supremacy of Rome. * * *

e Two original epistles from Gregory ii, to the emperor Leo are still extant. * The pope attempts the usual distinction between the idols of antiquity and the Christian images. "The former were fanciful representations of phantoms or demons, at the time when the true God had not manifested his person in any visible likeness, the latter are genuine forms of Christ, his mother, and the saints, who had approved by a crowd of miracles, the innocence of this relative worship." He must indeed have trusted to the ignorance of Leo, since he could assert the perpetual use of images, from their age and venerable presence in the six synods of the Catholic Church. * * "The eyes of the nation are fixed on our humility; and they revere as a God upon

earth the Apostle St. Peter whose image you threaten to destroy. * * If you persist we are innocent of the blood that will be spilt in the contest; may it fall on your own head." Without depending on miracles he boldly armed against the public enemy. * * The Italians swore to live and die in defense of the pope and the images. * * In a hard fought day the two armies alternately yielded and advanced, a phantom was seen, a voice was heard, and Ravenna was victorious by the assurance of victory. The strangers retired to their ships, but the populous seacoast poured forth a multitude of boats; the waters of the Po were so deeply infected with blood that during six years the public prejudice abstained from the fish of the river; and the institution of an annual feast perpetuated the worship of images, and the abhorrence of the Greek tyrant. Amidst the triumph of the Catholic arms the Roman pontiff convened a synod of ninety-three bishops against the heresy of the Iconoclasts. With their consent, he pronounced a general excommunication against all who by word or deed should attack the tradition of the fathers and the images of the saints. * * *

f Leo the fourth maintained with less rigor the religion of his father and his grandfather; but his wife, the fair and ambitious Irene had imbibed the zeal of the Athenians, the heirs of idolatry, rather than the philosophy, of their ancestors. * * * But as soon as she reigned in her own name and that of her son, Irene more seriously undertook the ruin of the Iconoclasts; and the first step of her future persecution was a general edict of liberty of conscience. In the restoration of the monks, a thousand images were exposed to public veneration; a thousand legends were invented of their sufferings and miracles. * * The choice of Nice for a second synod removed those obstacles. * * * The scene was decorated by Pope Adrian and the Eastern patriarch, the decrees were framed by the Presi-

dent Tarasins, and ratified by the acclamations and subscriptions of three hundred and fifty bishops. They unanimously pronounced that the worship of images is agreeable to scripture and reason, to the fathers and council of the church; but they hesitated whether the worship be relative or direct; whether the Godhead and the figure of Christ be entitled to the same mode of adoration. Of this second Nicene Council the acts are still extant; a curious monument of falsehood and folly. I shall only notice the judgments of the bishops on the comparative merits of image worship and morality. A monk had concluded a truce with the demon of fornication, on condition of interrupting his daily prayers to a picture that hung on his cell. His scruples prompted him to consult the Abbot. "Rather than abstain from adoring Christ and his mother in their holy images, it would be better for you," replied the casuist, "to enter every brothel and visit every prostitute in the city."

g During the five succeeding reigns the conflict was maintained with unabated rage and various successes between the worshipers and breakers of images. * * After the death of Theophilus the final victory of the images was achieved by a second female, his widow Theodora, whom he left the guardian of the empire. * * * Pope Adrian, the first, accepted and announced the decrees of the Nicene assembly, which is now revered by the Catholics as the seventh in rank of the general councils." 4 Gibbon, 248.

260. The fact admitted that prophecy is given is in itself evidence of our duty to seek its meaning; for certainly no inspired scripture was ever placed before man merely to arouse his doubt and wonder. In the seemingly unimportant announcement of the prophet —"He shall think to change times and laws," is found, when compared with the facts of history, a change of

time involving scientific truth so reluctantly received as to emphasize its acceptance, and the most important of all attempts to change laws in the world's history is here found under cover. England yet has not entirely escaped its baneful effects. In Hallam's Middle Ages, reviewed in 1848, v. 8, pp. 642-4, is found:

"The civil magistrate ought undoubtedly to protect the just rights and lawful jurisdiction of the church. It is not so evident that he should attach temporal penalties to her censures. Excommunication has never carried such a presumption of moral turpitude as to disable a man upon any solid principles, from the privileges of society. Superstition and tyranny, however, decided otherwise. The support due to church censures by temporal judges is vaguely declared in the capitularies of Pepin and Charlemagne.

"It became later a more established principle in France and England, and, I presume, in other countries. By our (England's) common law an excommunicated person is incapable of being a witness or of bringing an action; and he may be detained in prison until he obtains absolution. By the establishments of St. Louis, his estate or person might be attached by the magistrate. These actual penalties were attended by marks of abhorrence and ignominy still more calculated to make an impression on ordinary minds. They were to be shunned, like men affected with leprosy, by their servants, their friends, and their families. * In some cases a bier was set before the door of an excommunicated individual, and stones were thrown at his windows. * * Everywhere the excommunicated were debarred a regular sepulture, which, though obviously a matter of police, has, through the superstition of consecrating burial grounds, been treated as belonging to ecclesiastical control. * * The church had recourse to a more comprehensive punishment: For the

offense of a nobleman she put a county, for that of a prince his entire kingdom, under an interdict or suspension of religious offices. No stretch of her tyranny was perhaps so outrageous as this. During an interdict the churches were closed, the bells silent, the dead unburied. * * The penalty fell upon those who had neither partaken nor could have prevented the offense."

261. The last clause of the verse—Dan. 7:25—reads:

"And they shall be given into his hand, until a time and times and the dividing of a time."

262. The "they" who were to be "given into his hand," in the nature of things could not include the Most High, of the context, and must therefore be confined to one of two propositions: FIRST, that the saints were given into his hand; or, SECOND, that the times and laws, which would of necessity include the saints, were given into his hand for 1260 years, as will be seen by referring back to the consideration of the last clause of verse 24 (NERO—§§ 182-184), where it is demonstrated that "a time and times and half a time," in prophecy means two and one-half years of three hundred and sixty days per year, each day representing a year, making twelve hundred and sixty years. There was no blend of Church and State until the time of Constantine, about A. D. 320; but the emperors continued to hold both the spiritual and civil power until 533, when, as we have seen in considering the joint reign of Justinian and Theodora, (§ 216 et seq.); verse 27, under the caption of "The Pope as head of the Catholic Church," where it is shown that the saints, the Christian people, as members of the Catholic Church were given to the Pope for his spiritual direction and control by Justinian. But in the matter of making and changing laws the Pope ob-

tained jurisdiction in 539, about October. If we measure 1260 years from 733 we reach 1793, the date of the commencement of the French Revolution when the greatest power, the French monarchy, the strong, right arm of the Pope, was dissolved and blown away; and if we measure from 539, when the Pope acquired power to make and change laws (when Popedom became a nation), we reach 1799, the end of Papal political power; Berthier, a French General, by order of the Directory, having proclaimed a Republic at Rome, carried the Pope, Pius VI, a prisoner to France where he had just died; and there was no Pope at that time, nor has any subsequent Pope possessed the power to "change times and laws," or do any other act of political sovereignty. At that date Napoleon, as First Consul, took up his residence in the royal palace of France —which will be considered later.

263. Resuming consideration of chapter eleven we find:

VERSE 27. " * But it shall not prosper; for yet the end shall be at the time appointed."

264. Justinian's grant of authority to the Pope whereby the church soon became the dominating power in civil affairs at Rome, looking far into the future did not prosper, because of its elements of weakness; hence its end was appointed for a particular and certain time; and the prophet, in verses 28, 29, 30 and part of 31, identifies that time, because of its importance, before continuing the narrative. These verses will be considered when the foreshadowed time of the prophecy is reached; for we are following the historic page, as well.

CHAPTER XXII.

The Mass

The Pope polluted the sanctuary by magnifying himself.—Civil liberty cast down.—"The Lamb slain from the foundation of the world" rejected, and the sacrifice of the Mass substituted. —Its acceptance makes its votary a slave to the clergy.—Catholic explanation of what it is.—Each celebration is a new crucifixion of Christ for the special object dictated by the priest.

VERSE 31. * * They shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

265. So important is this matter, assailing as it does the very *vis vitae* of Christianity, itself, that the prophet was sorely troubled by it; and in his vision of the ram and the goat gives some particulars that explain what is meant by the statements of this verse 31:

"Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground." *Dan. 8:11, 12.*

266. The first thought of this verse is treated, *anti*, § *237 et seq.*, under the sub-head "The Loud Mouth." To compare the historic page with these verses, and especially the last above, it would be well to read the first chapter of the second volume of Hallam's Middle Ages. A few of his first words are here given:

"The noonday of Papal dominion extends from the pontificate of Innocent iii, inclusively to that of Boniface viii; or, in other words, through the thirteenth century. Rome inspired during this age all the terror of her ancient name. She was once more the

mistress of the world, and kings were her vassals. * The general supremacy effected by the Roman Church over mankind in the twelfth and thirteenth centuries derived natural support from the promulgation of the canon law. * But the canon law was almost entirely founded upon the legislative authority of the pope; the decretals are in fact but a new arrangement of the bold epistles of the most usurping pontiffs, and especially of Innocent iii, with the titles or rubrics comprehending the substance of each in the compiler's language."

267. Neither the Church entirely overcame the States, nor did the States protect themselves against the power-grasping Church; but the strong Popes, such as Gregory vii, and Innocent iii, sapped the fundamental principals of civil and religious liberty; the civil sanctuary of strength was cast down, and the religious sanctuary polluted. Salvation, through the death and resurrection of the Savior, as a continual sacrifice —a sacrifice by the Son of God for all time, an ever-efficient, all sufficient sacrifice—"the lamb of God slain from the foundation of the world"—was rejected by the Catholic Church and the sacrifice of the Mass was substituted for it. Through the adoption of this abomination liberty, truth, is cast down; for salvation is made to depend on the volition of the priest. Once this dogma is accepted as correct the votary becomes the slave of the clergy, for his eternal salvation —of more importance than all else to him—depends upon his submitting himself, body and soul, to the domination of the most tyrannical class known to history. The Roman Catholic (American) Catechism explains what the Catholic Church means by its Mass in words and figures as follows:

Ques. "What is the holy eucharist?"

Ans. "It is a sacrament which contains the Body and Blood, the Soul and Divinity, of Jesus Christ,

under the forms and appearances of bread and wine."

Q. "Is it not bread and wine which is first put upon the altar for the celebration of the Mass?"

A. "Yes, it is always bread and wine until the priest pronounces the words of consecration during the Mass."

Q. "What happens by these words?"

A. "The bread is changed into the body of Jesus Christ, and the wine into his blood."

Q. "What is the change called?"

A. "It is called transubstantiation, that is to say, a change of one substance into another."

Q. "What is the Mass?"

A. "The Mass is the perpetual sacrifice of the new law, in which Christ our Lord offers himself by the hands of the priest, in an unbloody manner, under the appearance of bread and wine, to His Heavenly Father, as he once offered himself on the cross in a bloody manner.

Q. "What is the difference between the sacrifice of the Mass and the sacrifice of the cross?"

A. "The sacrifice of the Mass is essentially the same sacrifice as that of the cross; the only difference is the manner of the offering."

Q. "What effect has the Mass as a sacrifice of propitiation?"

A. "By it we obtain from the divine mercy, first, graces of contrition and repentance for the forgiveness of sins; and, second, Remission from temporal punishments deserved for sins."

Q. "To whom are the fruits of the Mass applied?"

A. "The general fruits are applied to the whole church, both the living and the dead; the special fruits are applied, first, chiefly to the priest who celebrates the Mass; next, to those for whom in particular he of-

fers it up; and, thirdly, to those who assist at it with devotion." "He who sacrifices is a priest; the sensible thing which is sacrificed, is called victim; the place where it is sacrificed is called the altar. These four —priest, victim, altar and sacrifice—are inseparable; each one of them calls for the others."

" * * Then he pronounces the mysterious words of consecration, adores, makes a genuflection, and elevates the sacred body (the host) above his head. At the ringing of the bell the people adore on their knees and strike their breasts in token of repentance for their sins. The priest begs of God graciously to accept of the sacrifice."

268. The Catholics claim that each time they offer the sacrifice of the Mass it is *de facto* a new and fresh sacrifice of the very Christ for the particular person, and sins for which the mass is offered; and that the bread and wine, by virtue of the priest saying "*Hoc est autem corpus meum;*" becomes and is the actual flesh and blood of Jesus the Christ; and the elevation of the host is actually the sacrifice of the very Christ for whom or whatsoever the priest may elect. This sham and mockery of the sacred and never to be repeated sacrifice of our Lord and Savior, takes away from Christ the merits of his death and resurrection as the all sufficient Savior of all mankind to the end of time:—"For by one offering he hath perfected forever them that are sanctified."—*Heb. 10:14.* "Wherefore he is able to save them to the utmost that come unto God by him, seeing he ever liveth to make intercession for them. *Heb. 5:25.*

CHAPTER XXIII.

The Divine Right of Kings

The Divine Right symbolically instituted by Charlemagne.—Beginning of its end.—*The Reformation.*—The symbolic Ancient of Days.—The stone cut out without hands.—The Bohemian revolt and its sequence.—*Protestant State Churches,* a little help.—Puritan purgings.

VERSE 32. And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong and do exploits.

269. When Charlemagne, in 813, elected to have his son Louis the Pious crowned, he instructed him to take the crown from the altar and place it upon his own head to signify that he held it as a divine right; and Hallam gives the beginning of the end of this false dogma:

"But after Gregory vii, as the spirit of ecclesiastical usurpation became more violent, there grew up by slow degrees an opposition feeling in the laity which ripened into an alienation of sentiment from the church, and a conviction of that sacred truth, which superstition and sophistry have endeavored to eradicate from the heart of man, that no tyrannical government can be founded on a divine commission." *1 Hallam, 644-5.*

270. As a corollary from the liberty-growth came the heroism of Gustavus Adolphus and other heroes of the thirty years war for religious freedom ending in the peace of Westphalia.

THE REFORMATION.

VERSE 33. And they that understand among the people shall instruct many; yet they shall fall by

the sword, and by flame, by captivity, and by spoil, many days.

271. This clearly points to the great reformers, and the troublous times of the reformation, so well known to every reader that very little reference will suffice. In Daniel's vision of the four beasts the same subject matter passed in review before him; and in verses 9 and 10 of chapter 7 he says:

"* * And the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before Him, and ten thousand times ten thousand ministered to Him; the judgment was set, and the books were opened."

272. With the ancients, moral truths were taught in metaphor and mysticism. From the expressions in this scripture Daniel seems to have been instructed in the mysteries of Mithras or of the Essenes —they were substantially the same—and this is probable, since Josephus, who was an Essene, says that Order existed from the time of the Patriarchs, Abraham, Isaac, and Jacob; and we know from Maimonides, that the Order of Mithras was confined to the *hachamin*, or "wise men" of the country of which Daniel was premier. Taking, then, what has been uncovered of their mysteries, we find the white robe and dress in which the hierophant, and the candidate in search of Divine Truth, were clothed, to teach the regeneration of the soul; and the white tiara on the head, the triumph of the soul over death. The fiery flame and fiery stream and the burning fire may find some explanation in the Mithraic view of the triad of nature: That heaven was created from fire, and earth from water, air being the mediary. (See §§ 39, 40.) With what we know of these mysteries as a key to this

text, the prophet refers to the travail of progress—the commotion and punishment that falls upon the world when in the throes of revolution for the betterment of man's condition, in a providential upheaval; and of the myriads of people that will in time be blest by the change.

"It is believed that, during those wars of persecution, the population of Bohemia, which in the beginning numbered about four millions, was reduced to less than eight hundred thousand. A state of uncompromising warfare against Protestantism being now established by the Emperor and Papal party, the people accepted it and went to work. From the battle at White Hill (1620)—the day of the landing of the Pilgrims in America—until the peace of Westphalia in 1648, there was not a foot of territory that could one day be safely said to belong to this or that prince, this or that country, this or that religious party." *Lieb's History of the German People, p. 185.*

273. Out of the revolution referred to in this text came the "stone," of its own motion, as a side incident scarcely noticed, "cut out without hands" by the God of heaven, in contrast with the hands of man; and for God's great purpose, the establishment of His earthly kingdom of civil and religious liberty; for in such, alone, can man reach his highest development for happiness and good. "This is the Lord's doing and it is marvelous in our eyes."

274. In 1618 the Bohemians revolted at the severe and oppressive intolerance of Ferdinand, Emperor of Germany, who had determined, with the assistance of Catholic Spain, to subject all Germany to his religion. This kindled the smouldering religious hatred of half a century and a bitter war of Catholic against Protestant followed and was merged into a war of conquest. After raging for thirty years the peace of West-

phalia brought the religious wars of the continent, and the power of the old German Empire to an end. Of its result Barnes' General History, 485-6, says:

"The effect of the thirty years war upon Germany is not yet effaced. 'The whole land,' says Carlyle, 'has been tortured, torn to pieces, wrecked, and brayed as in a mortar.' Two-thirds of the population had disappeared. Famine, pestilence and sword had converted vast tracts into a wilderness. Whole villages stood empty save for famished dogs that prowled around the deserted houses. All idea of nationality was lost; the Holy Roman Empire was practically at an end, and the name German Emperor was henceforth but an empty title of the Austrian rulers; while between the Alps and the Baltic were three hundred petty states, commerce, literature, and manufactures were paralyzed. French manners and habits were imitated, and each little court sought to reproduce in miniature the pomp of Versailles. Henceforth, until our own times, the empire has no history, and that of the different states is a dreary chapter, indeed. 'From the peace of Westphalia to the French Revolution,' says Brice, 'it would be hard to find a single grand character, a single noble enterprise, a single sacrifice to public interests, or a single instance where the welfare of the nation was preferred to the selfish passions of the prince.' When we ask for an account of the political life of Germany in the 18th century, we hear nothing but the scandals of buzzing courts and the wrangling of diplomatists at never ending Congresses. Even Lossing, the great German author, wrote, 'Of the love of country, I have no conception. It appears to me, at best, a heroic weakness, which I am right glad to be without.' "

PROTESTANT STATE-CHURCHES.

VERSE 34. Now, when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries.

275. After the reformation in England, Germany, and a few other countries, nearly, if not all, the Protestant nations maintained State Churches, a little better than the Catholic; persecutors, but not so violent nor long continuing; the church was recognized as part of the government and received a tithe from taxes, but was held in subordinate position—in many cases an adjunct to bad government. Some of the peoples clung to the old church and continued persecutions. Clearly this was a flattery in the case of the French through whose instrumentality it was finally divested of civil power.

VERSE 35. And some of them of understanding shall fall, to try them, and to purge and to make them white, even to the time of the end; because it is yet for a time appointed.

276. This may and probably does refer to the wars of the Puritans in England and elsewhere; and their troubles, purgings and purifications, whitening some of them, and preparing them for the time of the end—the process of "cutting the little stone out of the mountain without hands," that it may, of its own motion, go to its place and grow into a mountain against its need in the time of the end. In the midst of the persecutions indicated, a people is referred to as being tried and made white (see § 56,), preparing them for usefulness at the time of the end, first as the "stone" and then the great "mountain" (see §§ 20-30) on top of which shall be God's house (see §§ 35, 51, 54) where civil and religious liberty conduces to the full recognition of the Fatherhood of God and the

brotherhood of man, from whence will radiate God's love to man, and man's love for his fellows, which of necessity includes the recognition of equal rights.

277. Barnes' General History, at pages 501-503, says:

"The Puritan party was divided into Presbyterian and Independents. The Presbyterians * desired religious conformity and to limit the royal authority; the Independents wished religious toleration and to found a republic. Cromwell was the chief of the latter faction, which took the lead. * * Cromwell and his son-in-law, Ireton, who struggled long to mediate upon the basis of civil and religious liberty, were forced to yield. A body of soldiers under Colonel Pride surrounded the House of Commons and shut out the Presbyterians. Thus reduced by what is known as Pride's Purge, to about sixty Independents, the House appointed a commission to try the king on a charge of treason. Condemned to death, Charles met his fate with a dignity that went far to atone for the errors of his life;" and the Divine Right of Kings stumbled to its fall to rise no more in Great Britain.

CHAPTER XXIV.

The Stone

The five universal kingdoms.—Origin of the Everlasting Nation on account of the character of their worship of Jesus.—Only one people fit or approximate "the stone cut out without hands."—The Pilgrims.—The American Colonies and Nation complete the vision.—Jesus took the Kingdom of God away from the Jews to give to a nation bringing forth the fruits of the stone—clearly the United States of America.—What Daniel says of this government of the people.—Maledictions against man assuming to make laws for God.—A blessed vision—the first view of glorious liberty in full life.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." *Dan. 2:34.*

278. In the second chapter, as in his other prophecies, Daniel tells us of the five universal governments—Babylon, Medo-Persia, Greece, Rome and its successor the Roman Church Power that grew out of part of it, and the Everlasting Kingdom or government. In this chapter the "stone" took a prominent part before it "became a great mountain and filled the whole earth;" and Daniel explains that because Nebuchadnezzar saw the stone that grew into a mountain, that he, the king, should be informed that the God of heaven would set up a kingdom that should never be destroyed. By reading §§ 51-54, *anti*, the metaphorical meaning of "stone" in Daniel's day will be very clear; whereby it will be seen that the sumation of the symbol of the stone was the religion of Jesus; and thus it will be seen that the "Everlasting Nation" would have its origin in a religious cause; and that a few worshiping people, in numbers as an ashlar or pillow-stone is to a mountain, would be "cut out of a mountain without hands"—separated

from their mother nation by Providential circumstances, on account of the character of their worship of Jesus; and not by the hands or direct command of dominating or ruling man. Nebuchadnezzer knew the veneration of the stone *Munizuris*, by his own people, the Chaldeans, to which they sacrificed for the purpose of invoking the Good Demon; and he knew of the other stone worships of his own and the surrounding nations; and he knew that in all their temples there was a legend of a sacred or mystical stone; and that in all of these the stone was the symbol of faith and truth—of the Deity or of Deity worship;—the coming Resurrector whose name was their most secret password; and Daniel was of course familiar with Jacob's setting up the stone of Bethel as the "house of God;" and with the Hebrew tradition of the "Stone of Foundation"; and he knew that the Phenecians, at or near his boyhood home, worshiped or worshiped with stones. These views of the world, at the time of the vision, would create awe in the King's mind, and would enable the prophet, of his own knowledge, to get some glint of the meaning of that part of the vision. Hence it seems that the stone—a colony from religious cause, and possessed of the inflexible zeal of freedom, as Gibbon expresses it of the Donatists—would exercise effective influence in the world's affairs; and would afterwards grow into the great, dominating nation, under God's providence, never to be destroyed. And the Pilgrims were "cut out without hands"—left Europe to find a place where they could worship God according to the dictates of their own conscience without the domination of earthly king in that behalf; and they left England against the will of the government. Ridpath's United States, at pages 88-91, says:

a "A plan of colonizing was now projected on a large scale. John Smith was appointed Admiral of

New England for life. The king, notwithstanding the opposition of the House of Commons, issued a proclamation enforcing the provisions of the charter, and everything gave promise of an early settlement of America. Such were the schemes of men to possess and people the Western Continent. Meanwhile a power higher than the will of man was working in the same direction. The time had come when, without the knowledge or consent of James i, without the knowledge or consent of the Council of Plymouth, a permanent settlement should be made on the bleak shores of New England."

b THE PURITANS! Name of all names in the early history of the West! About the close of the sixteenth century a number of poor dissenters scattered through the North of England, especially in the counties of Nottingham, Lincoln and York, began to join themselves together for the purposes of free religious worship. Politically they were patriotic subjects of the English king; religiously they were rebels against the authority of the English Church. Their rebellion, however, only extended to the declaration that every man has a right to discover and apply the truth as revealed in the scriptures without the interposition of any power other than his own reason and conscience. Such a doctrine was very repugnant to the Church of England. Queen Elizabeth herself declared such teachings to be subversive of the principles on which her monarchy was founded. King James was not more tolerant; and from time to time violent persecutions broke out against the feeble and dispersed Christians of the North.

c Despairing of rest in their own country, the Puritans finally determined to go into exile, and to seek in another land the freedom of worship which their own had denied them. Again they gathered to-

gether on a bleak heath in Lincolnshire and in the spring of 1608 embarked from the mouth of the Humber. Their ships brought them in safety to Amsterdam, where under the heroic care of John Robinson, they passed one winter and then removed to Leyden. Such was the beginning of their wanderings. They took the name of Pilgrims, and grew content to have no home or resting place. Privations and exile could be endured when sweetened with liberty.

d But the love of native land is a universal passion. Puritans in Holland did not forget—could not forget—that they were Englishmen. During their ten years' residence in Leyden they did not cease to long for a return to the country which had cast them out. Though ruled by a heartless monarch and a bigoted priesthood, England was their country still. The unfamiliar language of the Dutch grated harshly on their ears. They pined with unrest, conscious of their ability and willingness to do something which should convince their King James of their patriotism and worth.

e It was in this condition of mind that about the year 1617 the Puritans began to meditate a removal to the wilds of the New World.

f There, with honest purpose and prudent zeal, they would extend the dominions of the English King. Accordingly John Carver and Robert Cushman were despatched to England to ask permission for the church of Leyden to settle in America. The agent of the London Company and the Council of Plymouth gave some encouragement to this request, but the King and his ministers, especially Lord Bacon, set their faces against any project which might seem to favor heretics. The most that King James would do was to make an informal promise to let the Pilgrims alone in America—hands off. Such has always been the despicable attitude of bigotry towards every liberal enterprise.

g The Puritans were not discouraged. With or without permission, protected or not protected by the terms of a charter which might at least be violated, they would seek asylum and rest in the Western wilderness. Out of their own resources and with the help of a few faithful friends they provided the scanty means of departure and set their faces toward the sea. The Speedwell, a vessel of sixty tons was purchased at Amsterdam, and the Mayflower, a larger and more substantial ship, was hired for the voyage. The former was to carry the emigrants from Leyden to Southampton, where they were to be joined by the Mayflower, with another company from London. Assembling at the harbor of Delft on the River Meuse, fifteen miles south of Leyden, as many of the Pilgrims as could be accommodated went on board of the Speedwell. The whole congregation accompanied them to the shore. There Robinson gave them a consoling address, and the blessings and prayers of those who were left behind followed the vessel out of sight.

h Both ships came safely to Southampton, and within two weeks the emigrants were ready for the voyage. On the 5th of August, 1620, the vessels left the harbor; but after a few days sailing the Speedwell was found to be shattered, old and leaky. On this account both ships anchored in the port of Dartmouth, and eight days were spent in making the needed repairs. Again the sails were set; but scarcely had the land receded from sight before the captain of the Speedwell declared his vessel unfit to breast the ocean, and then, to the great grief and discouragement of the emigrants, put back to Plymouth. Here the bad ship was abandoned; but the Pilgrims were encouraged and feasted by the citizens, and the more zealous went on board the Mayflower, ready and anxious for a final effort. On the 6th of September the first colony of New England,

numbering one hundred and two souls, saw the shores of Old England grow dim and sink behind the sea.

i The voyage was long and perilous. For sixty-three days the ship was buffeted by storm and driven. It had been the intention of the Pilgrims to found their colony on the beautiful country of the Hudson; but the tempest carried them out of their course, and the first land seen was the desolate Cape Cod. On the 9th of November the vessel was anchored in the bay; then a meeting was held on board and the colony organized under solemn compact. In the charter which they there made for themselves the emigrants declared themselves loyal to the English crown, and covenanted together to live in peace and harmony, with equal rights to all, obedient to just laws made for the common good. Such was the simple but sublime constitution of the oldest New England State. A nobler document is not to be found among the records of the world. To this instrument all the heads of families, forty-one in number, solemnly set their names. An election was held in which all had an equal voice, and John Carver was unanimously chosen Governor of the Colony.

279. Civil and religious liberty grew in the American colonies as though the soil had been dedicated to a higher and better civilization—the Fatherhood of God and the brotherhood of man—by our Heavenly Father, and so it was, as we are taught by the books of nature and revelation. America is God's lighthouse from which His love of man shines out to illumine the world. This fact prophetic vision saw; and we are informed that the "stone" broke the feet of Nebuchadnezzar's image, they being of iron and clay —§§ 197, 200; and when you have completed this reading we trust that you will see that from an unstrained construction of the whole chapter we must

conclude that the "stone" was the impelling force that broke the toes of iron and clay; and after it grew into a mountain it completed the work begun by the stone. Eliminated from the metaphors: The influence of the American Colonies was to destroy the civil power of the Romish Church; and the United States was to be the impelling power to remove religious intolerance from the world, and to extend the glorious principles of civil and religious liberty (of which America was the cradle), throughout the world. Jesus' prophecy in this connection, thus eliminated, adds: That the nation that falls upon the United States will be broken, and the nation it falls upon will be disintegrated. Read and see:

"Jesus said unto them (the Jews), did you never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing and is it marvelous in our eyes? Therefore I say unto you the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall it will grind him to powder." *Matt. 21:42-44.*

280. Jesus knew that the people he was addressing knew the Hebrew legend of the Stone of Foundation that bore the symbol of the Savior, the tetragramation, and that had been used as an altar by Adam, Seth, Enoch, Noah, Abraham, Jacob, Moses and others, according to their Talmud which they so greatly reverenced. Oliver says that this stone was used as the corner stone of the new temple. Some Jewish writers assert that there was no ark in the temple of Zerubbabel, but that its place was supplied by the Stone of Foundation on which the ark originally rested. Dr. Adam Clark, the learned Methodist Divine and commentator, repeats a legend that the stone on which Ja-

cob rested his head, was brought to Jerusalem, thence carried, after a long lapse of time, to Spain, from Spain to Ireland, and from Ireland to Scotland, where it was used as a seat on which the kings of Scotland sat to be crowned. Edward i, we know, brought a stone to which this legend is attached, from Scotland to Westminster Abbey, where, under the name of Jacob's pillow, it still remains, and is always placed under the chair upon which the British sovereign sits to be crowned. The symbolic lesson of this stone was undoubtedly the intercommunication between God and Man through the death and resurrection of our blessed Savior. See § 51, *et seq.*

281. The Savior, referring to the stone of the scriptures, says, that the kingdom of God theretofore possessed by the Jews would be taken from them and given to a nation bringing forth the fruits of the stone, which represented the *vis vitae* of the doctrine of Jesus —"The Fatherhood of God and the brotherhood of man"—of necessity the equality of man before the law —found only in the United States, the monumental greatness of which arises therefrom. The prophet evidently refers to the same kingdom when he says:

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all nations shall serve and obey him." *Dan. 7:27.*

282. Daniel said to Nebuchadnezzar, "The God of heaven hath given thee a kingdom, power, strength, and glory;" and "forasmuch as thou sawest that the stone was cut out of the mountain without hands * the great God hath made known * what shall come to pass hereafter"—about some other kingdom or government of course.

"Thou sawest till that a stone was cut out without hands; which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken together, and became like the chaff of the summer's threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth."—*Dan. 2:34, 35.* NOTABILIA: The Stone was "The Inflexible Zeal of Freedom," also, of the American Colonists, through whom and which all this has been or soon will be accomplished; which we shall see as we progress.

283. During the thirty years' war England, commencing with James, ceased to be the leading Protestant nation. The Catholics naturally expected toleration from Mary's son; but found him a bitter persecutor of all "recusants"—those who neglected to accept and attend his State Church as the only proper guide in divine things. He could see the maledictions upon the Pope, but he saw not that it was STATE-CHURCH, man assuming to make laws for God—civil and religious tyranny, from whatever source and under whatever name—that merited and received those maledictions. Parley's School History says of Charles, at page 241, that—

"He seemed to think the common people were created only that kings might have subjects to rule over. In the early part of his reign the king persecuted the Puritans. He would not allow the Puritan ministers to preach, nor the people to attend their meetings. Their sufferings were great, although the king dare not burn them, as the bloody Queen Mary would have done. Many of them crossed the ocean, and sought religious freedom in New England. John Hampden, John Pyne, and Oliver Cromwell, were once on the

point of coming to this country. But Charles prevented them, and these three persons became his most powerful enemies."

284. The civil war was now inevitable. Cromwell's Invincible Ironsides spent their leisure in Bible reading, and went into battle singing psalms and hymns; for religious persecution had driven them to desperate war for liberty. They were inspired by the same spirit that moved their brothers in the New World; and they saw how sweet, great and glorious was religious liberty in full life. They knew that God loves the world; and none more than they felt the royalty, strength, courage and nobility of the blood of the language. Thus wrought up, the contest could not cease; and it did not, until the throne was cast down —the throne of approximate absolutism, not heredity, but the power—ending in the "revolution of 1698," when the government was fixed as a constitutional monarchy, and the "Divine Right of Kings," the "Star-Chamber courts of justice," and "taxation without the consent of Parliament" ceased forever, William of Orange ending the war at the battle of the Boyne, July 1, (o. s.,) 1690; and the House of Commons became the governing power of Great Britain. The Fatherhood of God, and the brotherhood of men possessed with the inflexible zeal of freedom cast down the English throne forever.

CHAPTER XXV.

Cleansing The Sanctuary

Daniel fixes date of vision.—In answer to question, "How long shall be the vision?" he is told: "Unto 2300 days."—Scripture rule reckons each day for a year.—538+1762=2300; but the change in the beginning of the year carries 1762 until after September 1763.—That cleansing was the expulsion of the effete persecuting civilization of the Old World from the soil of the New.—Judgment was given to the saints.—End of the indignation.—Freedom grew in its own sanctuary and reflected back on the Old World.—In the cleansed sanctuary a God-fearing, liberty-loving people were assailed by the English; "and the time came that the saints possessed the Kingdom."—the little stone became a mountain and its influence filled the earth.

285. The date for cleansing the sanctuary is explained to Daniel in answer to his question:

"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed." *Dan. 8:13, 14.*

286. We are now to consider the historic page of the world coterminal with the two thousand three hundred days, bearing in mind that it, too, may refer to the "stone" as it approximated a "mountain," shortly before "the people took the kingdom," if we have thus far read correctly. In the first verse of this chapter Daniel carefully gives us the data from which we can exactly fix the date of this vision, and there is nothing to indicate that any other and different date is made the base from which to count the time; and the time is to be counted upon the answer to the question: "How long shall be the vision?"—meaning, one must think, from the time Daniel asked

the question at sight of the vision, to its fruition. Apparently Daniel's special pointing to a time certain is the only cogent reason for his special mention of the date of the vision. We must, therefore, reckon from B. C. 538, the date of the third year of Belshazzar *(Labynit)*, which would bring us up, and perhaps about a year subsequent, to A. D. 1762, because of the change made for the beginning of the year, which was then the first new moon in March, of the sacred year; or of September, if the civil year be meant, (1762, then, extends until after September 1763); for 538+1762=2300. We have counted each day for a year according to scripture instruction:

"This shall be a sign to the house of Israel. * * I have appointed thee each day for a year." *Eza. 4:3-6; Num. 14:34.*

"The Seven Years War was the most extraordinary and important in modern times, previous to those of the French Revolution. Though Frederic ii is the hero, *the history of the war is, in fact, the history of Continental Europe.* * * Frederic and his brother Prince Henry, gained several advantages in 1762 and 1763, and peace having been concluded between Great Britain and France, Austria was left alone: The Empress Queen was, therefore, obliged to conclude peace with Prussia. The two powers mutually guaranteed the whole of each others German dominions, Frederic also promising to give his vote to Joseph as King of the Romans. The King of Poland was restored to his dominions without compensation. Thus ended the Seven Years War, which, after immense sacrifice of human life and treasure, left the political balance of Europe unchanged." *Lord Macauley.*

287. Search the entire world's history with studious energy and care and you will doubtless find that one, and only one people, place and incident is fittingly or approximately described, at or anywhere

near the time pointed out; and that cleaning out seems to be just the identical incident of Daniel's prophecy elaborated; for while the whole world had been in war, but one change was made. It is found in Ridpath's History of the United States, at page 279, as follows:

"For three years after the fall of Montreal the war between France and England lingered on the ocean. On the 10th of February, 1763, a treaty of peace was made at Paris. All the French possessions in North America east of the Mississippi from its source to the River Iberville, and thence through lakes Maurepas and Ponchartrain to the Gulf of Mexico, were surrendered to Great Britain. At the same time Spain, with whom England had been at war, ceded East and West Florida to the English crown. As reciprocal with this provision France was obliged to make a cession to Spain of all the vast territory west of the Mississippi, known as the province of Louisiana. By the sweeping provisions of this treaty the French King *lost his entire possession in the New World.*" Thus closed the French and Indian War, one of the most important in the history of mankind. By this conflict, it was decided that the decaying institutions of the Middle Ages should not prevail in the West; and that the powerful language, laws and liberties of the English race should be planted forever in the vast domains of the New World."

288. It should be borne in remembrance that until the French Revolution, thirty years later, France had been and was, of all nations, the most subservient to the will of the Pope; and was so loyal to Pope and Devil as not to permit a Protestant to live on her soil after St. Bartholomew's night.

289. This view is confirmed and emphasized by Dan. 7:21, 22, where the prophet assures us that "The

same horn made war with the saints, and prevailed against them until the Ancient of Days came and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." In this same year of the cleansing, 1763, and again in the following year, the English ministers undertook to enforce the collection of taxes. The Americans believed that under the British constitution taxes and representation were inseparable; and the contest commenced and continued until "the saints possessed the kingdom." The FIRST COLONIAL CONGRESS assembled in New York, October 7, 1765, and the contest continued until Britain acknowledged the independence of the United States in 1783.

290. The growing spirit of liberty that has ever been an accompaniment of religious toleration, since the days of Constantine and Valentinian emphasized "the inflexible zeal of freedom," was not confined in America to the Protestant churches; for Maryland, a Catholic colony, was one of the very first to exhibit the brotherhood required by the Savior. Emphatically, it came up among the English speaking people who, for the love of civil and religious liberty, sought the New World—were Providentially "cut out of the mountain" of seated tyranny of the Old World in which it was denied healthy growth—and transplanted where freedom grew apace, as in its own sanctuary; its warming influence was reflected back upon the old home of oppression, and soon after "the people of the saints" of civil and religious liberty "took the kingdom" in the New World. Reader, whether you are ready to admit that this expulsion of the most persecuting of nations, France, from political power in America is the cleansing of the sanctuary of Daniel's prophecy, you know that it was and yet remains the most glorious, beneficial and far-reaching cleansing known in the history of the world:

"And he said, behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be." *Dan. 8:19.*

291. If the end of religious persecution does not give us "gospel measure" in filling the words "last end of the indignation" it is hard to conceive what could occur that would! The American growth of civil liberty ended church domination.

292. This is a strategic point in the world's history that should attract the closest attention of every thinking person who desires to possess the truth.

293. Absolutism is an offense to the All-Father, as set forth in the eighth chapter of First Samuel.

294. The four Louises of France, the most Catholic of nations, were the religious persecutors of their day and age, and the most absolute of monarchs. From St. Bartholomew's day to the French Revolution, a Protestant was not permitted to openly reside on the soil of France.

295. Six years after Louis xiii assumed the government the Pilgrims left Plymouth for the New World.

296. The subjects of "The Grand Monarch," Louis xiv, "regarded him with Asiatic humility." "When it was reported to Louis that his troops had converted all the heretics he revoked the Edict of Nantes in 1685, and then ensued a bloody persecution; whilst more than half a million of the best and most industrious of the inhabitants of France fled, carrying their skill and industry to other lands." *Int. Cyc.*

297. Louis xv was a person of "the utmost sensuality, selfishness and baseness. He surrounded himself with the vilest society. * * War broke out again with Britain concerning the boundary of Acadia (Nova Scotia) * * A peace most humiliating to France was at last concluded in 1763." *Int. Cyc.*

298. Then was the sanctuary, to which the oppressed of the Old World fled for civil and religious liberty, cleansed by the complete ousting of the French power from the New World, then and forever after dedicated to the Fatherhood of God and the brotherhood of man. Within this sanctuary was being developed a mighty, God-fearing, liberty-loving people—the saints of the Most High. In this year of the cleansing and within a few months thereafter, and again in the following year, the English ministers undertook to tax the unrepresented colonies. Vessels of the English navy were sent to hover around the American harbors. A great number of our merchantmen were seized; and colonial trade with the West Indies was almost destroyed. The next year the Parliament formally declared its purpose to tax the colonies.

299. It was not the payment that the colonies dreaded, but the surrender of their liberties.

300. Six months after the Boston tea-party, Louis xvi became king of France to carry the load of his ancestor's offenses to freedom; and the American contest went on until the complete recognition of the independence of the United States in 1783; and the saints possessed the kingdom.

301. The reflex influence of the long contest for freedom was great in the Old World, and especially with the oppressed, mercurial French people, numbers of whom assisted the cause of liberty. This influence was still greater when the little "stone" became a "mountain"—an independent nation—in 1783.

302. Six years later Washington was inaugurated President of the United States, and the French Revolution commenced its mighty work as a corollary of America's establishment.

303. Three years later the French monarch was guillotined and the French Kingdom was "broken to pieces and became like the chaff of the summer's

threshing floors and the wind carried them away that no place was found for them;" and persecuting intolerance was blown away in the storm; and the stone whose influence smote the image of civil and religious oppression became a nation and has grown to be great; and its influence now fills the earth.

CHAPTER XXVI.

The Mountain

Immediate effect of American freedom in the Old World—Colonial influence with the French.—American success produced the French Revolution.—The French Revolution cast down the throne.—The Directory scotched the Papal power.—Produced a Bonaparte who deprived the Pope of the remainder of his political dominion.—The Ecemenical Council finished Popedom.—Nebuchadnezzer's dream and the end of civil and religious tyranny. Religious oppression produced the Reformation and the American colonies.—The latter superinduced the non-religious movement in France which cast down the Pope.—In Dan. 8:25, to the end of the chapter, the prophet clearly characterizes Napoleon Bonaparte in a number of remarkable particulars, as if written after the facts.—The end of Church-State tyranny produced by America at the time appointed for the end.

304. If Daniel used the word in accordance with its meaning among the *hachamin*, or the learned of the people over whom he was the Governor and had been the prime minister for over half a century, then "mountain" (into which the "stone" grew) means a great and safe place or nation where man can commune with God without danger from *cowans* or legal oppression. It will be presented: FIRST, that the influence of the American Colonies and Government incited the French Revolution; SECOND, that this revolution cast down the French throne, and established a Directory—a so-called Republic; THIRD, the Directory scotched the Papal power; FOURTH, produced a Bonaparte who deprived the Pope of the remainder of his political dominion.

305. FIRST, of the Colonial influence: Never had France been so powerful as under Louis xiv—the Grand Monarch. In 1685 he revoked the Edict of Nantes, which Henry of Navarre had issued in 1598, granting toleration to the Huguenots; closed the Pro-

testant schools, expelled the Huguenot ministers, and imprisoned and executed many Protestants. Over two hundred thousand of the best artisans of France escaped to foreign countries; and it was said that not a Protestant was permitted to live on the soil of France.

306. Of the profligate and unfortunate reign of Louis xv, Barnes says:

"Louis foresaw the coming storm, and with Pompadour repeated, 'After me the deluge'; yet he sanctioned the most iniquitous schemes to raise money for his vices, and silenced all opposition by the dungeons of the Bastile."

307. Goodrich, in speaking of Louis xvi, says:

"Not long after this King and Queen were crowned the American Revolution broke out, the United States declared themselves a free and independent republic. The people of France took a great interest in the affairs of America; and they began to think that a republic was a better kind of government than a monarchy. They compared the tyranny under which they and their forefathers had groaned for ages, with the freedom which made the Americans so prosperous and happy. The more they reflected upon the subject the more discontented they became with their own condition." *Parley's School History, 192-3.*

Chambers' Encyclopedia says:

"The American war of freedom had disseminated republican ideas among the lower orders, while the Assembly of the Notables had discussed and made known to all classes the incapacity of the government, and the wanton prodigality of the Court. The Notables, and *tiers etat* were alike clamorous for a meeting of the States; the former wishing to impose new taxes on the nation, and the latter determined to inaugurate a thorough and systematic reform. After much opposition on part of the King and Court, the *etats generaux*, which had not met since 1614, was

assembled at Versailles on the 25th of May, 1789. France was at that time ripe for revolution. * * Then came constitutions made and retracted until 1792."

309. Barnes' General History, at page 539, says:

"Democratic ideas were rife. Despotism was unendurable to men who had embibed the new principles of liberty, and especially those who, like LaFayette, had helped the United States to win its freedom. Louis, xvi, might have delayed, but he could not have averted, the impending catastrophy. The revolution was but the blossoming of a seed planted long years before, and a plant whose slow and sure growth thoughtful men had watched for years."

310. SECOND, That the French Revolution cast down the throne and established a so-called Republic. Goodrich says:

"When many of the loftiest heads in the kingdom had been cut off, the people fixed their eyes on the head that wore a crown. 'Off with the King's head, too!' they cried. So they dragged the poor, harmless king before the National Convention, and he was forthwith sentenced to the guillotine. * * There stood a holy priest beside him on the scaffold. Other priests, in those dreadful times, had abjured their God; but here was one who held fast his faith. Other subjects had betrayed their king; but here was one who revered him upon the scaffold. He whispered consolation to the unhappy king, and pointed heavenward. The victim mustered his fainting courage, and laid his head on the block. 'Son of St. Louis,' said the priest, 'ascend to heaven!' Down came the axe of the guillotine, and the head that had worn a crown was severed from the body! The blood of a kingly race gushed out upon the scaffold. Thus the crimes and misused power of

many kings had brought vengeance on their innocent descendant.

The day of the King's execution was the 21st of January, 1793. Not many months afterwards, the Queen was likewise beheaded. France was now ruled by a succession of bloody monsters, who one day, were sending crowds to the guillotine, and, the next day, were sent there themselves. This anarchy was what the French called a republic." *Peter Parley's Common School History, 194-5.*

311. THIRD: The Directory of the so-called Republic scotched the Papal Power.

"Bonaparte now invaded the papal territories, and rapidly overran them. He had orders from the Directory to destroy the Papal Government, but, on his own responsibility, he disregarded those instructions, and concluded with the helpless pontiff the peace of Talentino on the 19th of February, 1797. Upon the return of Bonaparte from Italy, General Berthier was ordered by the Directory to carry out its instructions respecting the Papal Government which Bonaparte had declined to execute. Berthier marched to Rome, and was received as a deliverer. He proclaimed the restoration of the Roman Republic; and made Pius vi a prisoner, and stripped him of all his property, * * and removed him to France, where he was detained in captivity." *Pictorial History of the World, 756.*

312. The Pope died in exile the following year, and for over two years there was no Pope. See, also the International Cyclopaedia, *art.* Pius.

313. FOURTH: The Revolution produced a Bonaparte, who deprived the Pope of the remainder of his political dominions.

"After the death of Pius vi, Cardinal Chiaramonte was chosen his successor (March 14, 1800). Rome, which, up to this time had been in the occupa-

tion of the French, was now restored to the Papal authority, and in the July of that year Pius vii entered into his capitol; and in the following year the French troops were definitely withdrawn from the papal territory, with the exceptions of the legations. * * Bonaparte had resolved to restore religion in France on the ancient basis of connection with Rome. With this view he entered into negotiations with Pius vii, for the establishment of a concordat suited to the new order of things which had arisen. * * But simultaneously with the concordat, and as if forming part of the same arrangement, was published a code of what were called 'organic laws,' seriously affecting the discipline of the church on marriage, on the clergy, and on public worship, which had never been submitted to Pius, and to which he had not only not consented, but to which he found himself compelled to offer every opposition. * * In 1804, Bonaparte having resolved to assume the Imperial Crown, invited Pius to come to Paris for the purpose of crowning him, and the Pope, as though with much hesitation, consented. He took advantage of this visit to demand the recall or modification of the articles, but without success; and, although, during his visit to Paris, he was treated with great distinction and reverence, his relations with Napoleon from that date began to assume a less friendly character. The French Emperor now proceeded from one petty outrage to another, until finally, in February, 1801, the French troops under General Miollis, entered Rome, and took possession of the castle under St. Angelo; and on the 2nd of April, a decree was issued annexing the provinces of Ancona, Fermo, Urbino, and Macerata to the Kingdom of Italy. Pius, besides protesting against the usurpation, declared himself a prisoner in the French hands, and confined himself to his palace. The papers of the Cardinal Secretary were vio-

lently seized, and the Pope was compelled to appoint a Pro-Secretary; and finally, (May 17, 1809), the usurpation was consummated by a decree annexing Rome and all the remaining territory to the French Empire. * * In December, 1812, * Pius was induced to sign a new concordat, an important provision of which was the recognition of the annexation of the Roman States to the Empire." *Int. Cyc. art. Pius.*

PASSING OF THE CHURCH-STATE.

314. In July, 1870, the Ecumenical Council, having decreed the infallibility of the Pope, adjourned. In September, following, Rome no longer supported by the French, who had been defeated by the Germans, surrendered to Victor Emanuel. Final possession was taken October 2, 1870. Apparently Daniel saw these scenes in his vision, and made the following record thereof:

"I beheld then because of the great words which the horn spake [the decree of infallibility]. I beheld even till the beast was slain and his body destroyed and given to the flame, [his dominion in fact and appearance forever dissolved]. But the judgment shall set and they shall take away his dominion, to consume and destroy it to the end." *Dan. 7:11, 26.*

BEGINNING OF THE END.

315. In the dream of Nebuchadnezzar, because he saw the "stone," the great God made known to the King that a nation not of iron and clay—not a state—church nation—would arise, and through its power and influence the civil and religious tyrants, the then order of nations, would be utterly dissolved and overthrown. So, in Daniel's own dream-vision, the same fact was communicated more elaborately, giving us sufficient particulars of the leading revolution of revolu-

tions for us to identify it if we closely study it and the history of the world. In the eighth and eleventh chapters the visions seem to refer, almost entirely, to the Old World.

316. The reformation instituted by Huss, Luther and others, was an open and direct assault upon the views and practices of the Romish Church. So, too, the settlement, growth and independence of the American Colonies arose directly and observedly because of religious oppressions. But the great revolution arising in France and spreading over the world because of the prosperity and happiness of the people of free America, while not a religious movement, nor animated by religious zeal, cast down the Pope from his high pedestal as civil dictator and gave to civil and religious liberty a mighty growth, coming up out of and through "a time of trouble such as never was since there was a nation"; and, if we mistake not the meaning of the prophesies, never again will be, because it was the beginning of the end of civil and religious oppression on earth. The leading actor, in this, as in prior cases affecting God's people, is clearly pointed out in the prophecies—more clearly and elaborately pointed out than any other character of prophecy save the Messiah, himself,—

NAPOLEON BONAPARTE.

317. In Daniel's two waking visions, recorded in chapters 8, 11 and 12, Napoleon Bonaparte is so clearly characterized and his acts summarized, that there need be no mistake in fixing the date of the "time of the end," from which we may count back 1260 years to the beginning of that term, and may fix that date which might otherwise remain uncertain in the minds of those who resolve all doubts against a proposition. Possibly it was not intended that it

could be understood until the transpired facts developed the certainty. Daniel clearly and vividly describes this wonderful man in the following verses, and to the end of the chapter:

"And in the latter times of their kingdom when the transgressors [the Louises], are come to the full [by the execution of the last one, January 21, 1793], a king of fierce countenance, and understanding dark sentences, shall stand up; and his power shall be mighty, but not of his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. *Dan. 8:23, 24.*

318. These verses scarcely need a word of explanation, even to those who are not conversant with history. Just at the inception of the time first pointed out, Napoleon, with his friend Bourienne, appeared in Paris. The great historian, Sir Archibald Alison, says:

"On the 26th of June, 1792, being in Paris, he saw the mob break into the palace without opposition, and the King afterwards appear at one of the windows with a red cap on his head. 'It is all over henceforth with that man!' he remarked to his friend Bourienne. 'How could they allow those disreputable wretches to enter the palace? Why, a few discharges of grape would have made them take to their heels; they would be running yet.' " *2 Spofford 7, 8.*

319. No one better than Napoleon understood dark sentences and the inner workings of the human mind—no one better understood men and their motives. During the existence of the Directory, while Bonaparte was yet but a general, his power was mighty and he hesitated not to use it, and in a way to be notable, even refusing to execute the order of the new government to completely overthrow the Papal Power; which order it afterwards sent General Berthier to exe-

cute. While his power was mighty, it was not of his own power in this:

"General Bonaparte was appointed by a decree of the Convention second in command of the army of the interior; Barras as leading member of the Directory retaining the nominal chief command himself, Barras, however, soon resigned and Bonaparte became General of the interior. The favor of Barras, as leading member of the Directory, contributed to this elevation, as Napoleon had recently married Josephine deBeauharnais, who had been a great friend of that director." *2 Spofford, 9.*

320. He was but a general thus appointed and sustained, but he "prospered and practiced" and "did many mighty things, destroying wonderfully"; during much of which time many mighty and many holy and unholy people were destroyed. As instances, he suppressed an insurrection in Pavia with dreadful severity during his first Italian campaign; and afterwards at Jaffa he cruelly massacred 4,000 prisoners, to say nothing about the massacres in the streets of Toulon, after the surrender; and many, many others were slain in battle.

"And through his policy, also, he shall cause craft to prosper in his hands; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the prince of princes, but he shall be broken without hand." *Dan. 8:25.*

321. Napoleon was crafty to a marked if not to a superlative degree. Goodrich says:

"He was not a good man, nor a truly wise one. He was a selfish and ambitious despot. But, perhaps he was a more suitable ruler for such a people as the French, than if he had been a different man. He saw that the French were now so excited that it would be difficult, perhaps impossible, to restrain them. He

thought it better that they should make war against foreigners than slaughter each other, and with the sword rather than the guillotine. So, perhaps because he could not help it, but chiefly because he was ambitious, Napoleon Bonaparte became a mighty conqueror." *Parley's School History, 195-6.*

322. He "magnified himself in his heart" during his first campaign:

"It was after the 'terrible Bridge of Lodi,' as Napoleon writes in his Memoirs, that high ambition took possession of his soul, and he became inspired with the idea that he was destined to do great things." *2 Spofford, 10.*

323. In speaking, at St. Helena, of the ending of the marvelous Italian campaign, Napoleon said:

"From that time I saw what I might become. I already beheld the world beneath me, as if I were being carried through the air." *Garrett Putnam Servîss.*

324. After the battle of Lodi, as if in fulfillment of this scripture, history records:

"Then commenced a system of spoliation unknown to modern warfare. Not only was war to support war, but to enrich the victor contributions were levied upon the vanquished states. A body of *savants* was sent into Italy to select the treasures of art from each conquered city. The Pope was forced to give twenty-one million of franks, one hundred pictures, and five hundred manuscripts. The wants of the army were supplied, and millions of money forwarded to Paris. The officers and commissioners seized provisions, horses, etc., paying nothing. A swarm of jobbers, contractors, and speculators hovered about the army and gorged themselves to repletion. The Italians, weary of the Austrian yoke, at first welcomed the French, but soon found that their new masters, who came as brothers plundered them like robbers." *Barnes' General History, 548.*

325. When he "stood up" as Emperor, "he stood up against the prince of princes," the Pope. Anderson's School General History, at page 582, says:

"While these events were in progress, the Pope, (Pius vii), continuing his opposition to Napoleon, finally excommunicated him. The latter retaliated by annexing Rome to the French Empire, and causing the Pope to be imprisoned in France. This was because of the Pope's refusal to concur in the Continental system, and to recognize Murat as king of Naples."

326. It is known to all that at last Napoleon sought and surrendered himself to the captain of the Bellerophon—"broken without hand"—and died a prisoner on St. Helena. Thus chapter viii of Daniel's prophecies has been shown to have been fulfilled in its entirety, and as fully and accurately as if written after the facts.

THE TIME APPOINTED

327. The reader will remember that we have followed the history of the world, as foretold by Daniel, using the eleventh chapter as a chart, and considering other matters conterminous with the steps of each verse, down to and including the joint reign of the deceitful Justinian and Theodora, closing in the middle of verse 27. You will also remember that the great object of that reign was to unite the Christian people into a church under one sole general management. In the last part of this verse 27, as you will remember, the prophet says that this object "shall not prosper, for yet [beyond a certain time because] the end shall be at the time appointed"—the end of that tyranny because of that unity of church and state. The prophet, then, in verses 28, 29, 30 and part of 31 points to when that time shall be in a way that after the "time of the end appointed," when our knowledge was increased by the transpired facts, any thinking person

who reads the prophetic statements in connection with the now historic facts must see the accuracy of the vision in its every detail; and hence cannot fail to recognize "the time appointed" for "the end," to-wit: Bonaparte's return from Italy and his expedition to Egypt and his return to France. Here the prophet has erected a monument.

328. In verses 32 to 35 inclusive, the prophet resumes his statements as to the church-state down to the time of the end of its political dominion, therein noticing the planting of the American Colonies and their development into a great free government where liberty of conscience was and remains untrammeled; and if we understand the prophet aright will so remain while time shall last. The influence of this first organized liberty produced a freedom-growth by virtue of which the end of church tyranny came.

329. The prophet then, from verse 36 to the end of the chapter, furnishes many details of the destruction of church tyranny, in which the most prominent part is acted by

CHAPTER XXVII.

Napoleon Bonaparte.

The best known modern.—"Then shall he return to his own land." "With great riches."—"His heart against the covenant" in unscrupulous plunder.—His exploits before returning.—"At the time appointed he returned" to Paris; then sailed "toward the South." but not as Diocletian or Saint Louis.—"For the ships of" England "came against him" at Aboukir.—"He was grieved" and ugly at his forced abandonment of Eastern Empire.—Failure of expedition to Palestine.—Left his army and returned to France.—Did "according to his will."—"Exalted himself" in superlative.—He prospered until after papacy was scourged and superstitious awe removed.—"For that that is determined shall be done;" and it was.—His Personal Peculiarities pointed out in verses 37, 38 and 39.—"He regarded not the god of his fathers," the Pope; nor "the desire of women" —The Protestant Church.—He worshiped his own genius.—On St. Helena he recognized the Divinity of Jesus.—He "honored the god of forces."—His family "he honored with gold, silver, precious stones and pleasant things."—He "increased it with glory; and caused them to rule over many."—"And shall divide the land for gain," was literally fulfilled.

330. No other character in history could have been selected so peculiarly fitted for universal recognition as that monumental man of whom the Librarian of Congress, Spofford, starts the second volume of his "Library of Historic Characters and Famous Events" as follows:

"Napoleon is the most prominent and best known character of the modern world."

331. We will now consider Chapter Eleven to its end.

VERSE 28. Then shall he return to his own land with great riches; and his heart shall be against the holy covenant; and he shall do exploits and return to his own land.

332. Chambers' Encyclopaedia says of Bonaparte's Italian campaign:

"Leaving Nice at the close of March, he won his first victory over the Austrians at Montenotte (11th April), which opened the Apennines for him; three days later, a second success at Millessimo separated the allied armies; and finally his victory at Mondovi (on the 22) compelled Sardinia to implore peace. He now hoped to utterly crush the Austrian army under Beaulieu, and at the battle of Lodi (on 10th May) nearly accomplished it. His opponent did not venture to defend the line of the Muncio, but hastily throwing a garrison into the city of Mantua, retreated in the Tyrol. Napoleon immediately entered Milan and took possession besides of all the principal cities of Lombardy. Now began the system of enormous and unscrupulous plunder in northern and central Italy which give something of a barbaric character to the conquests of the French. The Directory gave orders that Napoleon should levy contribution from all the states which he had gratuitously freed, and according to his own account he sent to France not less than 50,000,000 francs."

333. He returned great riches into his own land, and thought himself to return; but as his return is twice mentioned in this, and once in the following verse, it was not yet "the time appointed;" and within five months he met and overthrew five other armies, his apparent readiness to return being twice delayed; and, October 17, 1797, he concluded the peace of Campo Formio. His heart was against the holy covenant, whether the old or the new be meant, for "his system of enormous and unscrupulous plunder" is an unquestionable violation of either covenant; but even this was surpassed by "the disgraceful treachery on part of the victor" through which Austria obtained possession of the province of Venice. Neither can there be any question of his having done exploits.

VERSE 29. At the time appointed he shall return, and come towards the South; but it shall not be as the former or as the latter.

334. In December, 1797, Bonaparte returned to Paris; and May 19, 1798, he sailed for Egypt from Toulon, perhaps as a preliminary step to the conquest of India. It was an unholy proceeding, whatever the object, for France was at peace with Turkey, of which Egypt was a province. But we have to consider dates. He reached Alexandria June 27, 1798. "As the former or as the latter," in this verse, clearly refers to the two previous invasions of Egypt. The former was that of Diocletian, noted in chapter xvii, *anti*, in treating verse 25, sections 189-191; the latter was the invasion by Saint Louis in 1249; who, in person, was making a crusade to Palestine with 40,000 men. Thinking, by the conquest of Egypt, to open the way to Jerusalem, he took Damietta; but was afterwards taken prisoner by the Mohammedans and ransomed, with 6,000 of his men, for 100,000 marks.

VERSE 30. For the ships of Chittim [British Isles] shall come against him; therefore he shall be grieved [at abandoning his ambition to establish an Eastern Empire], and return and have indignation against the holy covenant [his horrible massacres in Cairo, and his wanton destructions by fire at Acre]. So shall he do: He shall return and have intelligence with them that forsake the holy covenant." [He dressed, worshiped and acted as though he was trying to become a Mussulman; from policy, of course.]

335. The International Cyclopedia says:

"On the second of August Nelson had utterly destroyed the French fleet in Aboukir Bay, and so cut off Napoleon from communication with Europe. A

month later the Sultan declared war against him. This was followed by disturbances at Cairo, which were only suppressed by horrible massacres. It was obviously necessary that Napoleon should go somewhere else. * * In February, 1799, he crossed the desert at the head of 10,000 men, stormed Jaffa, on the 7th of March, after a heroic resistance on part of the Turks; marched northward by the coast and reached Acre on the 17th. His career of victory was stopped. * * On the 21st of May he commenced his retreat to Egypt, leaving the whole country on fire behind him, and re-entered Cairo on the 14th of June."

VERSE 31. And arms shall stand on his part.

336. The International Cyclopaedia says:

"On the 23rd of August, he sailed from Alexandria, leaving his army behind him, under the command of Kleber."

337. Verses 36, 37, 38 and 39 treat, in a general way, of the peculiar characteristics of that peculiar and most wonderful man. Spofford's statement will bear repetition: "Napoleon is the most prominent and best known character of the modern world." But the opinion is ventured that no writer has ever given a more complete and perfect picture of Napoleon Bonaparte, as the world knows him to be, or in fewer words than as he is painted by the prophecy of Daniel. In proving the truth of this prophecy, let us cut the verses into consecutive sections:

VERSE 36. And the king shall do according to his will; and he shall exalt himself and magnify himself above every god [ruler]; * *

338. Not even Sulla nor Alexander did nearer according to his will than the imperious Napoleon, who surmounted what seemed insurmountable obstacles in

its accomplishment. But recognized historical authorities are best, in proving questions of history. In a matter so thoroughly known as is the life and character of Napoleon, little will suffice. Parley's School History, at page 196, says:

"In 1802 Bonaparte was elected Consul of the French Republic for life. Two years afterward he was proclaimed Emperor, by the name of Napoleon. He had now more power than any of the ancient kings. * * Wherever he went monarchs humbled themselves before him. He drove them from their thrones and placed his own brothers and chief officers there instead."

339. Anderson's General History for Colleges and High Schools etc., at page 582, says:

"The unbounded arrogance of Napoleon is shown in the following: "Your Highness is Sovereign of Rome, but I am its Emperor. All my enemies must be yours. It is not fit that any agent of the king of Sardinia, any Englishman, Russian or Swede, should reside at Rome, or in your states, or that any vessel of those powers should enter your ports. Napoleon to Pius vii, (Feb. 22, 1806)."

340. PAPACY PUNISHED. The Prophet continues:

VERSE 36. * * And shall prosper till the indignation be accomplished: for that that is determined shall be done.

341. In "Campaigns of Napoleon," at pages 89-90, is recorded matters which show that Napoleon accomplished his mission of scourging the Papacy, and removing much of the superstitious awe in which its anathemas were held; for the world saw Napoleon prosper until long after the death of Pius vi. It reads:

"The Pontiff, who once trod on the necks of kings,

made and unmade sovereigns, disposed of states and kingdoms, and, as the great High Priest and Vicegerant of the Almighty on earth, established an authority as Lord Paramount, and reigned over the heads of other sovereigns, was constrained to drink to the very dregs the cup of humiliation. If the draft was bitter, it was one his predecessors had liberally dealt out to others. He was compelled to open his ports to French vessels, and to exclude the flags of other nations at war with the republic; to permit the French army to continue the possession of the legations of Bologna and Farrara; to surrender the city of Ancona; to give the French one hundred paintings, busts, vases or statues to be selected by commissioners sent from Paris to Rome; also 500 (ancient and valuable) manuscripts to be selected in the same way; and, to sweeten the whole, his Highness was to pay to the Republic 21,000,000 French livres, most of which was to be in specie, or gold and silver ingots."

342. The Pope failed to pay the fine and it was increased to 50,000,000 livres, and certain other penalties were added; failing to meet which, the Pope was conveyed to France, a prisoner, where, in the following year, he died. His successor, Pius vii, who came to Paris to crown Napoleon, or to see Napoleon crown himself, was deprived of all his political power. Of this the Roman Catholic "Chair of St. Peter," at pages 439-40, says:

"To this was added, that the Pope should continue to be the Bishop of Rome, exercising his spiritual functions as his predecessors had done in the early ages, down to the reign of Charlemagne. The following year, enboldened by the success of his arms, the Emperor resolved that the Pope should be deprived of his national sovereignity—the mere shadow of temporal power, that still remained to him in his capital and the

adjoining districts. Accordingly he issued a new decree from the palace of the Austrian Caesars, that Rome should be an Imperial Free City; that its civil administration should be conducted by a council then nominated by the Emperor; that its monuments and art treasures should be taken under French protection; and that the Pope, having ceased to reign, an income should be settled on his Holiness."

343. In retaliation the Pope excommunicated the Emperor and was taken prisoner and held in France until finally, January 5, 1813, he signed the concordat of Fontainebleu, by which he recognized Napoleon's right to all this, and to name the bishops and metropolitans—thus was the indignation accomplished, and Napoleon was still prospering.

344. THE PERSONAL PECULIARITIES OF NAPOLEON, God's great instrument in this world's new day-dawn, are unmistakably pointed out in the three succeeding verses.

VERSE 37. Neither shall he regard the God of his fathers, not the desire of women, nor regard any God; for he shall magnify himself above all.

345. The Pope was the god of Napoleon's fathers; and, as has been shown, he regarded him not; neither did he favorably regard any of the Protestant sects—called in prophecy "women." In Revelations, the Catholic Church, probably because of its union with state, is called a harlot; while the true church, be it what it may, is called the Bride of Christ. Napoleon magnified himself above all. He worshiped his own genius, which he called his "star," his "destiny." He swore by himself. "I swear it. I swear it in my own name and in the name of my brave comrades," was his form of oath on assuming command of the armies on

his return from Egypt, at "the time of the end," of Daniel's prophecy.

346. Later, his personal ambitions being crushed, his religious views underwent a marked change while on St. Helena. It is pleasant to think that this great instrument in the hands of Providence, this providential man, before his death, recognized the Divinity of Christ. He said:

"From the first to the last Jesus is the same; always the same—majestic and simple, infinitely severe and infinitely gentle. Throughout a life passed under the public eye, he never gives occasion to find fault. The prudence of his conduct compels our admiration by its union of force and gentleness. Alike in speech and action, he is enlightened, consistent and calm. Sublimity is said to be an attribute of Divinity. What name, then, shall we give him in whose character was united every element of the sublime? I know men, and I tell you Jesus was not a man. Everything in him amazes me. Comparison is impossible between him and any other being in the world. He is truly a being by himself. His ideas and his sentiments, the truth that he announces, his manner of conference, are all beyond human and natural order of things. His birth, and the story of his life; the profoundness of his doctrines; which overturns all difficulties, and is their most complete solution; his gospel; the singularity of that mysterious being, and his appearance; his empire, his progress through all centuries and kingdoms; all this is to me a prodigy, an unfathomable mystery. I see nothing here of man. Near as I approach, closely as I may examine, all remains above comprehension—great with greatness that crushes me. It is vain that I reflect—all remains unaccountable. I defy you to cite another life like that of Christ."

347. The Prophet continues:

VERSE 38. But in his estate shall he honor the god of forces; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

348. He took honor to himself that he was the head of all the Bonapartes of his day, and of all subsequent days, who received and would receive their nobility through him, Napoleon, by which name he was crowned; and he thought that beyond him would none of his other descendants look or think. He thought himself the Creator and origin of his house, and he enriched and ennobled all of his family whom he thought he had thus created. In his own person he was the French god of forces; and upon his return from Egypt, in his oath of office he swore by himself:

"But he knew well that his genius was essentially military, and that his most dazzling and influential triumphs were those won on the battle field." *Int. Cyc.*

349. "God is on the side of the heaviest artillery," he asserted; and he spoiled other nations of pictures, standards, libraries, statuary, and other works of art and presented them to France to honor himself and his family after him.

"While in the main he showed no hesitation in carrying out the brigand-like orders of the Directory, he does not appear to have appropriated a single penny to himself. It was power, not gold that he cared for." *Int. Cyc.*

"He gave away royal diadems like play things." *Parley.*

350. The prophet continues:

VERSE 39. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge

and increase with glory [the Napoleonic dynasty]; and he shall cause them to rule over many, and shall divide the land for gain.

351. Add Willard's statements, found at page 452 of his Universal History, to what has been said, and we have Napoleon Bonaparte and no other than Napoleon Bonaparte—Bonaparte as Daniel paints and as the world knows him:

"The ambitious views of Napoleon became still more apparent. Holland had, the previous year, been formed into a kingdom, of which his brother, Louis Bonaparte, was made king. Naples was now given to Joseph Bonaparte, the elder brother, who was also invested with the title of King of the two Sicilies. Several provinces were constituted Duchies or Grand Fiefs of the Empire, and given to the Emperor's relatives or favorites. His sister Pauline was made princess of Gaustalla; his brother-in-law, Murat, Grand Duke of Berg and Cleves; while Eugene Beauharnais, the son of his Empress Josephine by a former marriage, was sent Viceroy to Italy. Fourteen provinces in the South and West of Germany were formed into the Confederation of the Rhine. They were separated from the Germanic body, and recognized Napoleon as their head, under the title of Protector. * * Switzerland was also brought under the domination of France, Napoleon declaring himself its 'Mediator.'"

352. The last clause of verse 39, "and shall divide the land for gain," was literally fulfilled by the French revolutionists, wherein they confiscated the estates of the nobility and sold them out in small parcels to a vast multitude of landless citizens whereby they realized for their empty treasury over three billion, five hundred million dollars, by means of which the new nation grew and became strong. See *4 Allison 151.*

CHAPTER XXVIII.

Time of the End

The occurrences which marked the end of the beast which was "exceeding dreadful," a glint of which made Daniel sick—religious intolerance fronted by the Pope.—Daniel's text and and the historic Egyptian campaign.—Time of the end, 1799, when the political power of the Pope ceased.—Measure back 1260 years to the first appearance of "the little horn"—the Church-Kingdom.—It was ended by Napoleon, a production of the French Revolution superinduced by American freedom—the sequence of the little "stone cut without hands."—*St. John's Confirmation.*—the 13th of Revelations.—Similarity and difference in symbols.—The Essene Divine treats more of the people and the statesman more of governments.—Daniel fronts Napoleon; St. John the popular movement "coming up out of" an organized society.—Two horns.—A fund out of the earth.—Broke the spell of the religious superstition.—Napoleon "exercised all the powers of the first beast before him."—Catholic religion restored.—Holy Alliance formed too late to crush liberty.—The increase of knowledge.—Sir Isaac Newton and poor Voltaire.

353. We may now safely consider together the remaining verses in the chapter, for the story of the prophetic vision presents, almost in consecutive order, the facts as historians have given them in treating Napoleon in Egypt and the Holy Land. This is "at the time of the End;" and up to the latter part of verse 45 they cover a continuous transaction that cannot well be divided. Bear in remembrance that Bonaparte sailed from Toulon for Egypt May 19, 1798; on the 7th of March, 1799, he captured Jaffa; and Acre on the 17th. His last victory over the Sultan, who was "pushing at him" with 40,000 Turks, was at Mount Tabor. But so sorely was Bonaparte pressed that he commenced his retreat to Egypt, May 21, Sidney Smith having gotten after him with British marines. Upon his arrival in Egypt, news from France caused him to sail from Alexandria, August 22, and, narrowly escaping the multitude of British ships that covered the

Mediterranean, he landed in France, October 9, 1799; he hastened to Paris, joined Sieyes, overthrew the Directory, and on the 18th of November, 1799, was named First Consul, which was the beginning of his reign. In the mean time—August, 1799—Pius vi died, and for two years there was no Pope. Indeed, neither Pius vii, nor any of his successors, ever exercised any church tyranny. It would no longer work. In its objectionable feature—its church-state feature—there has been no Pope since Pius vi. Thank God! This blessed result is a sequence of the Pilgrims—the stone in its Egyptian and Hebrew signification of faith and truth.

VERSE 40. And at the time of the end shall the king of the South [the Sultan of Turkey] push at him; and the king of the North [Great Britain] shall come against him like a whirlwind, with chariots, and with horsemen [Sidney Smith, with his marine guns and his allies, the Mamelukes], and with many ships [Nelson's fleet]; and he shall enter into the countries and shall overflow and pass over.

VERSE 41. He shall enter also into the glorious land [Palestine], and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. [He confined his operations to the countries along the coast.]

VERSE 42. He shall stretch forth his hand also upon the countries and the land of Egypt shall not escape.

VERSE 43. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt, and the Libyans and the Ethiopians shall be at his steps. ["Herodotus divided the natives

of Africa into two classes, the Libyans and the Ethiopians, one occupying the Northern and the other the Southern part. * * That part of Africa from Greater Syrtis to Egypt, and stretching into the deserts * * was the Libya proper of the new testament." *Int. Cyc.*

VERSE 44. But tidings out of the East and out of the North shall trouble him; therefore he shall go forth with great fury to destroy and make away many.

VERSE 45. And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain. * [In his first expedition Bonaparte camped on Mount Tabor; afterward on Sinai.]

354. Now closely compare these texts with, as you studiously read, the account of the Egyptian campaign by any standard historian (we subjoin the account from Allison's History of Europe, found in vol. 2 of Spofford's Historic Characters, at pages 13-15, and a short extract from Thiers at page 38, and you will find that the historian has given us the same facts as the prophecy, elaborated in particulars—names, dates, details, etc.:

a "On the 29th of June he (Napoleon) came in sight of Alexandria and landed his troops a few miles from that city without meeting any opposition. Overjoyed with his good fortune in having escaped the English fleet, he pursued his advantage with the utmost alacrity. The garrison shut the gates and prepared for the defense. The city, however, was easily taken; and Napoleon issued a proclamation to the inhabitants of Egypt, in which he told them that he came as the friend of the Sultan to deliver them from the oppressions of the Mamelukes, and that he and his soldiers respected God, Mahomet and the Koran. Advancing from Alexandria towards Cairo, his army, after under-

going terrible hardships in the desert, arrived in sight of the Pyramids, where they were confronted with the Turkish army, 30,000 strong, one-half being splendid Mameluke cavalry. Impressed but not daunted, Napoleon said to his men, 'From the summit of the pyramids forty centuries are gazing upon you.' They were not unworthy of their mission. Drawn up in squares, a deadly rolling fire issued from their ranks; a charge of cavalry completed the rout of the Turks; Cairo opened its gates, and the French dominion was established over the whole of Egypt.

b Meanwhile, a dreadful reverse, apparently fatal to Napoleon's prospects, had occurred at sea. On August 1, 1798, Admiral Nelson annihilated the French fleet as it lay in the Bay of Aboukir. * * By this brilliant victory the army of Napoleon was imprisoned amid the sands of Egypt. Napoleon, however, did not lose heart. 'We must remain here,' he said, 'or emerge from it great like the ancients;' and he immediately set about preparing an expedition into Syria. His plan was to arouse the Christian population of Lebanon and Asia Minor, and reenforcing by their aid, his French troops, to approach Constantinople from the Asiatic side, and place himself on the throne of the East.

c Surprising success in the first instance, attended his efforts. Early in 1799 he led his soldiers across the desert between Egypt and Palestine. He stormed and took the town of Jaffa, and cruelly murdered 4,000 prisoners in cold blood. Then he laid siege to Acre and pushed on to Nazareth, and defeated 40,000 Ottomans with great slaughter at Mount Tabor; but this was the summit of his success. Sir Sidney Smith landed with a party of marines from the British ships at Acre, placed himself with his forces in the breach, and infused such vigor into the defenses that all the assaults

of the French were repulsed, and Napoleon abandoning all his ideas of Oriental conquest, retired. The French army retreated through Jaffa, burning everything behind them. There were some French soldiers too sick in the hospital to be removed. To leave them behind would have exposed them to the barbarity of the Turks. Napoleon, it is said, asked Desgenettes, the head physician, whether it would not be an act of humanity to administer opium to them. The doctor replied that 'his business was to cure, not to kill.' A rear guard was then left behind to protect the men. When they were compelled to leave, all the patients were dead except one or two, who were taken care of by the English. * * Alarming news from France caused Bonaparte to leave his soldiers in Egypt and hurry to his adopted country."

355. We have already seen, in considering Daniel, 11:40, in connection with the statements of history bearing thereon, that the "time of the end" was A. D. 1799, when the political power of the Pope ceased; and as the French Anarchy (called a Republic), of 1793, resolved itself into a constitutional form of government (still called a Republic), with Napoleon Bonaparte as First Consul, the second horn—the greater—of the second beast of Revelations made its appearance fixing the time of the end by the test of the visions of Daniel and John, (we will examine John later); and, as in following Daniel we have demonstrated by historical tests its accuracy up to this point, we may feel assured that what has not yet transpired will be fulfilled in due time, then to be understood, if not now.

356. Having discovered the fixed "time of the end," measuring back, then, from 1799, the clearly fixed end of the Papal Church-State, the prophetic 1260 years, we find and fix A. D. 539 as the date of its small beginning as a Church-State blend. At that

time there came in sight the "little horn," as before shown. Its roots began to germinate two centuries before in Constantine's time, through his favoring the episcopacy; and two centuries later its look was more stout than its fellows. In 533 the Pope became the religious head of the Catholic Church through the edict of Justinian; but from a close examination of these scriptures, and relevant historic facts, we learn that it was not the church episcopacy, with the Pope as the head of the church, that met the condemnation of heaven, pointed out by Daniel and St. John (if we study his writings), but the making Christ's Kingdom a kingdom of this world, the uniting the Church and State into one power, with the Pontiff as Dictator to follow the impulses of weak and faultful man; and to enforce his views on purer, and truer, and wiser, and greater, and better men, by the exercise of the most tyrannical, vile and bitter intolerance. We have before shown that in 539 Belisarius drove out the Ostrogoths from the city of Rome, and left to the Pontiff a little political dominion that, through the favor of Pepin, and other monarchs, and the grasping genius of the Popes, grew to world dominating proportions, and was finally brought to an end as a church-state blend in 1799, through the instrumentality of Napoleon, a production of the French Revolution, which revolution was superinduced by the prosperity and happiness of the American Colonies and Government, a sequence of the "stone cut out without hands," fulfilling prophecy to the date and dot.

ST. JOHN'S CONFIRMATION.

357. We shall not attempt to follow St. John in all that he may have said about the matters we have been treating; for he seems to have used the symbols of the ancient mysteries—probably of the Essenes, of

which Order he was long the Grand Master—in recording his visions in the cave half way up the principal hill on the Isle of Patmos. While archaeology has recently thrown much light on many dark places, the author does not feel himself sufficiently informed to undertake a demonstration of what the great evangelist gave to the world. It is easy to see that Daniel was a statesman; and from his nearly half a century as premier of the greatest nation of his day, naturally he treats principally of kings and kingdoms. St. John, the beloved disciple, was a minister of the gospel of Christ; he naturally treats most on the moral and religious relations of people and peoples. Both these great and good men have, to use words of the Revelator, shown us "that which must shortly come to pass" as viewed from their days. Thus far we have followed Daniel, and have omitted to give the many references of the Revelations to the same facts. But in this particular matter where Daniel speaks of Napoleon Bonaparte, the Evangelist gives us a sketch of the French people. As this is near to or at a time-focus from which the past and future radiates, any additional information is of interest.

358. In chapter 13 of Revelations down to and including verse 9, the Revelator so closely follows Daniel that the reader can readily supply all the differences of the manner of expressing the same facts, except the reader might hesitate a moment at verse 3—the thirty years war that wounded the Papacy to death, and its healing through the support given it by the French monarchs, the three Louises, xiii, xiv, and xv, the historic facts of which have been given in treating Daniel's prophecy; for it reads like it might also refer to the Catholic French Monarchy as one of the seven heads of the Papal beast which was wounded to death, and its

deadly wound healed through the instrumentality of the Holy Alliance.

359. Daniel speaks of the "time of the end" as "a time and times and the dividing of a time"; while the Revelator, speaking of the existence of the same politico-religious power, calls it "a beast," and says "power was given unto him to continue forty and two months";—but the Evangelist treats of the people as affected by the power:

"And they worshiped the beast, saying: Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven [probably the praying of people out of purgatory by parish priests for pelf.] And it was given him to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world." *Rev. 13:4-8.*

360. This passage clearly identifies "the beast" as the same Church-State Power we have been considering while presenting Daniel's visions; it condemns the mass; and it clearly shows to whom both Daniel and St. John refer when St. John says: "And it was given him to make war with the saints and to overcome them," as quoted above; and Daniel assuredly referring to a civil government, adds:

"But the saints of the Most High shall take the kingdom and possess the kingdom forever and ever. * * I beheld and the same horn made war with the saints and prevailed against them until the Ancient of

Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

And the kingdom and the dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." *Dan. 7:13, 21, 22, 27.*

361. The French Revolution is referred to by Daniel making Bonaparte the central figure, while St. John says, in verse 11:

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, but he spake like a dragon."

362. Take a concordance and refer to all the scripture mentions of "earth" and it will develop into a certainty that "earth," in this verse, means society, people. Here, then, is a nation coming up out of an organized society of people; presenting upon its first appearance two young horns—two powers in one. Medo-Persia, as a full grown sheep, had two horns, the one higher than the other, the higher coming up last, as was the case in New France. The two old monarchies were united by Cyrus inheriting the rulership of both countries. Here, however, a new nation arises and lives under its own auspices, accepting none of the obligations, laws, forms, dignities, offices or officers of the French kingdom. The French kingdom entire, except land and people, was displaced—wounded to death. Even the lands were taken from their owners and sold by the New Nation to many persons in small tracts, so that actually out of the earth came a large fund for the National Treasury—over three billion five hundred million dollars in the treasury of this new France. See *4 Allison, 151.* It was a dual kingdom—this new

nation—its Anarchy and its Directory were called the Republic; and its Directory was merged into an Empire without change of its absolution; but it spake as a dragon from the first moment of its existence.

363. The new government did many mighty things in its short life. It broke the spell of religious superstition that held the world in subjection to the clergy class; and marked the new era of the beginning of liberty of thought; the overthrow of religious domination over the mind of man through the terrors of superstitious dread of the long worshiped clergy. American independence and freedom and prosperity and happiness came, as the colonies of Christian reformers grew into a vigorous nation, and was potent in its glorious example; but here was a people, who arose in a night out of an old civilized community, and smashed laws and worships, and yet lived and acquired more power than any other country had ever held, its ruler adding the power of the Pope, in a measure, to his own other mighty acquisitions, for he was the government; and we are told of him in verse 12 of this chapter of Revelations: "And he exercised all the power of the first beast before him." The reader will remember that he even appointed the bishops. "The first beast," beyond question, is the Papacy. But he was no more absolute nor severe than was the action of the national assembly of the new nation. The International Cyclopaedia says:

"Christianity was now formally deposed and the sacredness of the republic and the worship of reason solemnized. Marie Antoinette, the widowed queen, was guillotined; * a reign of blood and terror succeeded. Danton and Robespierre, after having condemned countless numbers to the guillotine, suffered each in turn a similar fate."

364. Napoleon restored the Catholic religion; and France—the Empire, then the old Kingdom re-

stored, then the second Republic—has ever since been the chief Catholic power of the world. After "the man of destiny" was crushed and the old monarchy came again, the Holy Alliance was formed for the suppression of liberty, the regulation of worship and the preservation of the then existing dynasties. It was in virtue of this league that Austria, in 1821, crushed the revolution in Naples and Piedmont, and that France, in 1823, restored absolutism in Spain. But it was formed too late to accomplished its intentions; for the spirit of liberty had entered the souls of too many of the worthy of earth. Henceforth liberty could never, never, never die.

365. These views differ from any Bible Commentary the writer has ever seen. But if we are now at or past the "time of the end" we ought to have part of the increased knowledge promised in Dan. 12:4; and if the facts have largely transpired, and the seal has been broken and the words are opened to be compared with recorded facts, we should be able to read a part thereof. Certainly knowledge, in a general way, has been increased, wonderfully increased; and men run to and fro at greatly increased speed. In the seventeenth century Sir Isaac Newton declared that in the fulfillment of this prophecy men would possibly travel at the rate of fifty miles an hour. In the light of present facts it is amusing and instructive to read what Voltaire said about it. Poor Voltaire:

"Now look at the mighty mind of Newton, the great philosopher who discovered the law of gravitation; when he became an old man and got into his dotage, he began to study the book called the Bible, and in order to credit its fabulous nonsense he would have us all believe that the knowledge of man will yet be so increased that we shall by-and-by be able to travel fifty miles an hour. Poor dotard."

CHAPTER XXIX.

The Great Republic

The United States of America, the "Everlasting Kingdom."—"The Kingdom of God" taken from the Jews and converted to the "stone."—The government displaying the principles of God's plan.—It, a republic involving brotherhood of citizens.—The Decalogue.—"For all the law is fufilled in one word," Brotherhood.—Equality before the law.—The Lord opposed to kingcraft; and the union of church and state.—Objected to king for the Jews.—The first promulgation of *"Vox populi vox Dei."*—America's palladium of liberty.—Williams, Washington and the U. S. Senate on toleration.—The conclusion: The United States is the kind of government the Lord prefers.—The only people comparable to "the stone cut out."—"Like a silent seed it grew into Empire."—Its monumental influence, and the pertinent statements of Daniel. The Savior not an earthly monarch.—Daniel's dream of the four beasts.—Jesus will not come as a temporal king.—A republic alone consistent with man's love to his fellow.—Daniel's explanation of the vision.—Sum: The Everlasting Kingdom would come with the ending act of the persecution.—In all history, America alone fits the prophetic kingdom.—Daniel's prophecy and transpired facts.—The greatness of the kingdom is given to the people.—Top of the mountain.—The inception of America, a refuge of the persecuted.—"All nations shall flow into it" verified at the time fixed by Isaiah.—A wonderful fulfillment.

366. If you are in search of light—the true light—give what is here presented a careful, candid and critical consideration, as free as may be from absorbed prejudice; for the object of this presentation is to show that prophecy fixes the United States of America as the "Everlasting Kingdom" "which shall never be destroyed:" and fixes that as a fact beyond peradventure; if you bear in mind what is hereinbefore presented.

367. The Hebrew nation once possessed the special favor of heaven, which the Savior called "the kingdom of God"; and at the same time announced that that kingdom should be taken from them and given to a nation bringing forth the fruits of the "stone" which he was using as a symbol. The symbolic stone of the

Hebrews was Jacob's pillow which he set up as a pillar and annointed as the "House of God" (Sec. 51); and as the Savior's prophecy, of this nation to whom this favor would be given, promises great blessings to it, no one can be indifferent to its identification.

368. For that identification, in the absence of special revelation, a thinking man would search to find the character of the government whose constitution and system of laws was formulated by God, Himself, for His special people which then and for centuries constituted what the Savior afterwards called the kingdom of God; and then search among the other powers of earth to find one that displays the great fundamental principles thereof. With this rule as a guide let us search in earnest candor.

369. God, Himself, has given to the world one and only one constitution and system of government. While it was intended for the Hebrews, and no one system is alike suitable for all peoples, nor for the same people for all time, in all details, at least, the fact that it established an *e pluribus unum* republic; and the further fact that when the Hebrews wanted to change the republic to a monarchy God signified his disapproval; to which, if you add the views expressed by the Savior, the argument is significant.

370. When God gave the law to the Hebrews, Israel was one nation with twelve divisions, tribes, colonies, or states, the Levites remaining at large, and the two sons of Joseph having been adopted as Jacob's sons, made the twelve tribes. But when the promised lands were being marked for distribution Moses gave to the half tribe of Manasseh lands "on the other side of Jordan"; thus making thirteen colonies or states. Each tribe had its Elders or Chiefs elected formally or by common consent; and it was to these that Moses

delivered the civil government; and this republic continued for over four hundred years. It is at this day a wonder to America's statesmen that so fair a republic was so long maintained by the people under the limited light of that day. But when we think of the cause there is little occasion for further surprise; their law and religion involved the Fatherhood of God and the brotherhood of its citizens.

371. The decalogue is a synopsis of the Hebrew law; and the Savior, quoting the first and second commandments, says: "On these two commandments hang all of the law and the prophets." *See Matt. 22:37-40.* The Hebrew lawyer, St. Paul, who read law with the great Lawyer, Gamaliel, gives the Jewish lawyer's view:

"For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. *Rom. 13:9.* And again: "For all the law is fulfilled in this one word, even in this, Thou shalt love thy neighbor as thyself." *Gal. 5:14.*

372. As equality before the law is love in governmental action, so far as the Israelites were able to apply correct principles of government, they maintained a God-given republic, the law of which the Savior epitomized as the Fatherhood of God and the brotherhood of man, in other form of words. They could not have maintained an advanced and elaborate republic like the United States; but indeed no other people could, with the possible exception of Great Britain, even in this cultivated age. Moses and Washington were the first presiding officers of the two great republics; and in each case the leader sought re-

tirement from the burden of office—the latter to establish a principle by the weight of his example.

373. When the Hebrew republic was changed to a kingdom it was at the request of the "elders," but the Lord did not approve; and he did not approve of king-craft when he was here on earth. The political principles he expressed were announced in the aphorisms, "My kingdom is not of this world"; and "Whosoever will be chief among you, let him be your servant."—*Matt. 20:27.* The second governmental maxim of our Savior is more elaborately recorded by St. Mark, who is thought to have received his information from Peter: "But Jesus called them unto Him and saith unto them: Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and *their great* ones exercise authority upon *them.* But so it shall not be among you; whosoever will be great among you shall be your minister [a person attending upon a superior]; and whomsoever will be the chiefest, shall be servant of all."—*Mr. 10:42-44.* If the state be kept independent of and separate from the church, and all officers be the servants of the people and elected by them, such country is and of necessity must be a republic; and only such could fill the Savior's requirements.

374. When the request of the "elders" for a change of government from a republic to a kingdom was presented by Samuel to the LORD, the LORD said, substantially: Let the people have it their way, unwise though it be; otherwise the sacred principle of self-government is violated. In part the words of the LORD to Samuel were:

"Hearken unto the voice of the people in all that they shall say unto thee, for they have not rejected thee but they have rejected ME that I should not rule over them." *1 Sam. 8:7.*

375. Therefore to change a republic recognizing the equality of its citizens before the law, although at the request of the people themselves, is to reject God and substitute a king. This announces that in State affairs *vox populi vox Dei*—in governmental matters the voice of the people is the voice of God—and that God's preferred form of government is an *e pluribus unum republic*. God loves the world, and God knows that the sweetness of life and the power of growth lie in man's liberty. From that day has liberty been dreamed of and speculated about; but never until Old Glory floated out in the breeze was liberty embodied in a great and enduring nation. The brotherhood of Man is the *sumum bonum* of the LORD'S earthly kingdom.

376. America, populated by reformers of reformers, held religious toleration as the palladium, the *palla Deum* of liberty. Roger Williams expressed the American sentiment of the early colonists when he said:

"The public or the magistrate may decide what is due from man to man, but when they attempt to prescribe a man's duty to God, they are out of place, and there can be no safety; for it is clear that if the magistrate has the power, he may decree one set of opinions or beliefs today and another tomorrow, as has been done in England by different kings and queens, and by the different Popes and councils in the Roman Church; so that belief would become a heap of confusion." *Bible Readings, 237.*

377. Washington, the great American leader in the greatest of all governmental reforms, said:

"If I had any idea that the General Government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would

be more willing to revise and alter that part of it, so as to avoid all religious persecutions. You can, without doubt, remember that I have often expressed my opinion that every man who conducts himself as a good citizen is accountable to God alone for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience." *Id.*

378. This principle, the Shechina of American political faith, yet remains and is well expressed in a late report of a United States Senate Committee on "Sunday Transportation of the Mails," as follows:

"Among all religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for violation of what *Government* denominated the law of God. To prevent a similar train of evils in this country the constitution has withheld the power of defining the Divine law. It is a right reserved to each citizen. And while he respects the rights of others, he cannot be held amenable to any human tribunal for his conclusions. The committee can discover no principle on which the claim of one should be respected more than the claim of the other, unless it be admitted that the consciences of the minority are less sacred than those of the majority. Let the National Legislature once perform an act which involves a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established and the foundation laid for the usurpation of the Divine prerogative in this country, which has been the desolating scourge of the fairest portions of the old world. Our constitution recognizes no other power than that of persuasion for enforcing religious observances." *Id.*

379. From these showings it clearly appears that the United States of America is the kind of government

the Lord prefers for man; and the opinion is ventured that the American people stand alone in that behalf. We have revelation on the subject. Let us turn on its light. The prophet's first mention of the American people is found in *Dan. 2:34.*

"Thou sawest till that a stone [*Christ's Kingdom: Gen. 49:24; Ps. 118:22; Isa. 28:16; Secs. 51:54*] was cut out without hands [*by heavenly, nor earthly agency*], which smote the image upon his feet that were of iron and clay [*union of church and state, Secs. 197, 200*], and break them to pieces."

380. The only people that could be compared to a stone cut out of a mountain by the good providence of God and not by the hands of dominating man, which stone grew into a mountain—the only little people that escaped from a great persecuting nation through the providence of God and against the will of the king to secure freedom of worship, as the use of "stone" as a metaphor makes certain, and that thereafter grew into a "mountain," a great and mighty nation, were the Pilgrims and others escaping to America. There remains no hard-to-get-at-able vacant continent in which a stone could hereafter grow into a mountain, even were the scene not already closed. George Alfred Townsend, in "The New World Compared With the Old," at page 635, says: "Like a silent seed we grew into Empire." The reader knows that when this stone had grown into a high hill approximating a mountain, that the balmy, aromatic breezes from it superinduced the French Revolution through which the toes of the image were broken. (See Secs. 304-309.) The great evil element of the Papacy was its combination of church and state —its clay. (Sec. 236.) Through that clay, that combination of church and state, came persecutions; through persecutions came American toleration and

happiness; through the influence of American freedom the oppressed of France, first, and thereafter of most other countries, secured a better order of things. Were this verse all there were in Daniel's prophecy we might yet know that it meant America. The subject is continued in verses 44 and 45:

"And in the days of these kings [probably the ten kingdoms mentioned in 203], shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall brake in pieces and consume all these kingdoms, and it shall stand forever. For as much as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter."

381. Daniel said to Nebuchadnezzer, "the God of heaven hath given thee a kingdom." This we can all read without resort to the supernatural. Is there more occasion for that resort if the name of the ruler be omitted? Or if it be said that a particular government shall never be destroyed? Yet there be those who, upon reading verse 44, above quoted, at once drop into the ancient error of the Jews that the Messiah, at his coming, will restore the Kingdom of Israel, and will rule as an earthly monarch, notwithstanding the two plain statements of the Savior: That his kingdom was not of this world; and that, the kingdom of God—the special favor of heaven such as Israel so long possessed —would be taken from the Jews and given to a better nation—a nation that better promotes the good of the people and brings forth the fruits of the stone: The Fatherhood of God and the brotherhood of man. These Bibliographers amend the scriptures to read, "My kingdom is not of this world this first time I am on earth;

but I will come again after many hundreds of years with my mind changed; and I will then be your king, and I will destroy all other nations; and I will absolutely rule you and all the earth."

382. Certainly America peculiarly fits the description, "It shall not be left to other people," as the Chaldees had been forcd to leave their government to the Medo-Persians; and they to the Greeks; and they to the "four"; and they to the Romans; and they to the ten nations. The little "stone"—the American Colonies—"took the kingdom" by force at the precise time pointed out by the prophetic vision, and "grew into a mountain"—the most powerful of nations; and the whole earth is already filled with a prudent respect for its power, and admiration for the Christian spirit displayed in its foreign relations, and has been marvelously influenced by its example. No other incident in the world's history could be made to even remotely resemble this horoscope of America's birth. It accords too, with the prophecy of the Savior:

"Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light." *Matt. 24:29.*

383. In this quotation, which is part of the Lord's great prophecy, if He refers to the religious persecutions by the Pope, they had practically ceased sixteen years before the appearance of the first sign mentioned, which was to occur "immediately after the tribulations of those days"; still the Pontiff was yet an earthly ruler. But if the prophecy is a highly figurative statement of the American Revolution and the coming of the "Everlasting Nation," then—Charleston surrendered to the British on the 12th of May, 1780, and the South was practically given over to Cornwallis; while in the North nothing was being done;

and America's tribulation was severe. If heaven desired to record its sympathy for the great cause of man's freedom, it placed a monument on the cycle of time the seventh day thereafter when the sun was darkened and the moon gave not her light. That was the darkest day in American history, figuratively and actually. Whatever the cause, the prophetic darkness occurred in America; just as only the faithful ones in the East were given to see the Star of Bethlehem. It is a fact that this defeat of Gates at Charleston caused him to be superseded by Nathaniel Green, whose wonderful strategic movements, combined with those of Washington, at once commenced, and from Sarah Dillard's ride continuously led up to the surrender of Cornwallis and the recognition of American Independence.—The darkest hour was just before day.

384. In chapter 7 is recorded Daniel's dream of the four beasts. The symbols through which the predictions were presented to the prophet were not intended to be fully understood by him. He was dumbfounded by their ominous appearance; but he could not refrain from cogitating about them, and was impelled to record them as they appeared to him. Now that the facts have transpired, we can understand many of the prophetic statements of which the medium of transmission evidently had no conception; nor was it intended that they should be comprehended by anyone until after some centuries, as demonstrated by the later direction to Daniel to "shut up the words and seal the book even to the time of the end" when "knowledge should be increased," probably by the transpired facts. We are, or ought to be, particularly interested; for the monumental facts of that vision pertain to our own country. The record is in Dan. 7:

"9. I beheld till the thrones were cast down [the absolutism of *Britain*, *Secs. 383, 393; of France*, *Secs.*

304-310; others, Secs. 392 ad fin.] And the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like pure wool [Sec. 56]; his throne was like the fiery flames, and his wheels [thrones in Daniel's day were on wheels] as burning fire.

10. A fiery stream issued and came forth from before him [Secs. 39, 40], and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened.

11. I beheld then because of the voice of the great words which the horn spake [the ego-blowviation of the Pope, 237-241]; I beheld until the beast was slain [Pope deprived of political power by Napoleon], and his body destroyed [his dominion annexed to France] and given to the burning flame [in Mithraic metaphor, diffused and absorbed by the invisible spirit, 39; and this occurred when Victor Emanuel assumed all political power].

12. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time. [The Jews, Chaldees and Arabs had six seasons. If a season means 60 years, then add 420 to A. D. 1870 and reach A. D. 2290 for its determination.]

13. I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven [the superintending and protecting power of Deity] and came to the Ancient of Days, and they brought him near before him.

14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; and his dominion is an everlasting dominion, which shall not be destroyed."

385. The Jews understood the expression "the Son of Man," as we do, to mean the Messiah; but they

attempted to interpret what Daniel could not understand, and construed verses 13 and 14 to mean that the Messiah would restore the veritable Kingdom of Israel and would personally rule as an earthly king. The Jews wanted a king to control them; but it is not so with us. If Christ were the king the government would be absolute, except we be joint heirs with our elder brother and all of us be kings, as in free America. If man may not govern himself, his brotherhood has departed or has not yet arrived. Clearly any other government than a republic is inconsistent with the enunciated principle that love of man to man is the same in essence as love to God. It involves the equality of man before the law; the betterment of man's condition; his elevation to a higher place of worth, morally, mentally and physically. All this is best attained by his exercising all the functions of self-control, which includes his government, of course. If he is to remain a child in governmental matters, with Christ, himself, as absolute ruler and law maker, he then would have a perfect king; but his development into a self-reliant, self-controlling, perfect man is sapped; for until he exercises the governing power he remains a minor child in state affairs.

386. Daniel gives the following explanation of the preceding verses:

"15. I, Daniel, was grieved in my spirit in the midst of my body, and the vision of my head troubled me.

16. I came near to one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17. These great beasts, which are four, are four kings [kingdoms], which shall arise out of the earth [Babylon, Medo-Persian, Greece, and Rome].

18. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.

[Verses 19 and 20 are inquiries about the Roman Empire, the ten kingdoms and the Roman Church-State.]

21, 22. I beheld, and the same horn [the Papacy, 251] made war with the saints, and prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints [*"Them that are sanctified in Christ Jesus called to be saints."—1 Cor. 1:2*] possessed the kingdom.

387. This fixes the fact that the persecutions by the Papacy would continue until the Ancient of Days gave judgment in favor of the Christian people favored of heaven; and proceeding therefrom, these Christian people would take the kingdom as soon as might be; and thereafter would possess the kingdom; and nothing is clearer than that the Everlasting Kingdom would come with the ending act of the persecution. Now for the facts of History: The Popes commenced active persecution of all Christian people "who denied Apostolic Succession and who possessed the inflexible zeal of freedom," in the twelfth century, which was continued by them and the Catholic nations until the French were expelled from America in 1763 (Secs. 285-291); at which time Pompadour, the King's mistress, was in a row with the Jesuits of France, and they were suppressed in the French territory; followed by Spain in 1767, with circumstances of great severity; and by the minor Bourbon courts of Naples, Parma and Modena. July 21, 1773, Pope Clement xiv—Ganganelli—suppressed the society in all the states in Christendom, inspired to believe that he was thereby signing his own death sentence (Govani, vii, P. 41). The

cleansing of the sanctuary in 1763 was the end of religious persecutions. Thereafter the persecuting powers were kept busily engaged in efforts to protect themselves until liberty outgrew their ability in that behalf.

388. Verse 14, of Chapter 7, seems to trend in the direction held by the Jews; and many Christians look for that time to come in the Jewish view; but nothing is clearer in Daniel's prophecies than that the Everlasting Kingdom which the saints were to take and possess forever was to be established about the time of the end of the persecutions by the Church-State Power. With the facts all having transpired, we can now see that Daniel says: That the Pilgrims, the stone, were to be Providentially cut out from England, and grow into an influence that would produce the French Revolution that would break the strength of the Papal Power; and finally, through the American liberty sentiment the arch-despotism of the world would be blown away; the final act of which occurred in 1870, under the leadership of Victor Emanuel, when a constitutional monarchy assumed control of the affairs of Italy; for there are no more nations on earth to which that prophecy could ever be likened. The time has passed. The prophecy fits the times, occasions and peoples herein mentioned, circumstantially; but it fits no other in the history of the world.

389. When we read "The Lord reigneth; let the earth rejoice," we rejoice; but we may not know how the powers of heaven are distributed. We know that in all the religions of earth God, the Son, who was slain and rose again, became the guide and ruler of the affairs of men; and the Savior told us that the favor of heaven, which he denominated "the kingdom of God," would be "taken from the Jews and given to a nation bringing forth the fruits" of the stone, which,

in the light of Daniel's prophecies, and the transpired facts, was to be and is the United States of America.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—*Dan. 7:27.* In "The Anglo-American Alliance in Prophecy," the Rev. Dr. M. L. Streator approvingly quoted Dr. Robert Young's translation of this passage as reading: "The Kingdom, and the dominion, even the greatness of the kingdom under the whole heavens, is given to the people."

390. Isaiah says:

"And it shall come to pass in the last days, that the mountain of the LORD'S [JEUE's — Jesus'] house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it."

391. This seems especially to refer to the American Colonies and the United States. It is reasonably certain that the two prophets mean the same thing by the use of the same terms. The "time of the end" of Daniel, has been shown to be about the time of the formation of the American government; and Isaiah's "last days" probably mean the same. The "LORD's house" means not four walls, but a place of worship, as clearly appears from Jacob's dedication. (Sec. 51.) On the highest hills, in the ancient mysteries, was the usual place of their symbolic worship, that the mystics might be free from the cowans and eavesdroppers and other evil disposed persons; and if there be a top of the mountains exalted above the hills of this earth, past or present, that place is certainly free America. Assuredly the LORD'S church was established in the American

Colonies and Nation, and can now be established here; and it was and is and will be protected. America had its inception as a refuge for the persecuted for Christ's sake; and as a home for the good and true since the landing of the Mayflower, to use the metaphorical language of the mystics, it has been and is on the top of the mountain, and the glorious outlook has been lighter and brighter as the years rolled. There has been from the first freedom-hunters' arrival an influx of liberty-loving, God-loving, man-loving people up to this date, and still they come. All nations flow into it, and commenced to flow about the time pointed out by Isaiah; and certainly it is now, as a nation, a mountain among mountains and above the hills, if not already even more exalted; and the LORD's house, if the prophet meant the Church, can point to the significant fact that of the thirty-five millions of Sunday-school children in the world, thirteen millions of them are in the United States; and if the prophet meant the worshipful orders, also, by his use of Essenean symbolism; of the probable successor of that Order, over two-thirds of its world-membership is in the United States; and other good institutions are in like proportion. If it be, as it seems, that Isaiah referred to America, here has been and is a wonderful fulfillment of this wonderful prophecy.

CHAPTER XXX.

American Influence

The absolutism and oppression of the ten kingdoms broken to pieces and blown away through American influence.—From the annointing of Saul to the spread of Old Glory the world was governed by "Divine Right."—*Great Britain* born again within fifty years after Washington's inauguration.—*France,* looking upon America, flowed into revolution repeated, and arose a republic.—*Germany,* after vicissitudes, with America as an object lesson, has a federal constitution in marked imitation. —*Austria-Hungary* has enfranchised her masses.—*Italy,* the home of oppression, awakened by America, found the intended death-knell of liberty to be the tocsin that called to better things.—*Switzerland,* commencing in 1830, has made marked improvement.—*Denmark,* an absolute monarchy prior to the general upheaval of 1830-31, is now in the freedom's forefront of Europe.—*Sweden and Norway,* since 1809, has had a liberal constitutional monarchy.—*Belgium* would have been a republic after the upheaval of 1830, but the Congress of London would only permit a constitutional monarchy.—*Spain* fell on the stone.—*The New World,* more influenced by America. —The English colonists were liberty seekers.—All others were without voice.—The Independence of the Great Republic was soon felt and followed by one after another of the provinces, including the Australasian and other colonies of Great Britain. —*Finally:* When a nation exemplifies brotherhood its influence must "break to pieces and consume" surrounding absolutisms. —Liberty of conscience settled America.—Its Star of Bethlehem.—The Declaration of Independence announced the Comforter.—The Emancipation Proclamation.—Glory to God.

"And then shall the wicked [the oppressors] be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." *2 Thes. 2:8.*

"* * It shall brake in places and consume all these kingdoms and it shall stand forever." *Dan. 2:44.*

392. If we have read aright it is the absolutism and oppression of "these kingdoms" that the Great Republic will break up and consume. Much of that has already been accomplished; the world's great improvement in that respect being easily traceable to the influence of America's freedom, prosperity and happiness.

These ten kingdoms, according to the prophecy, came up before the Papacy became a kingdom and were therefore evidently the people who were most instrumental in breaking up the Roman Empire, to-wit: The Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards. As they have not all had continuous succession, "all these kingdoms" now are therefore necessarily what remain intact, and the successors, if there be any, of those that were "pulled up by the roots" prior to the "Everlasting Kingdom" of the Prophet. The Church-State of Rome, in its early days, directly and indirectly, utterly extinguished, "pulled up by the roots," the Ostrogoths and Lombards. Of the others: The Huns remain in Hungary, Roumania, Maldavia and Wallachia; the Visigoths, in Andalusia, Sardinia, Corsica, Sicily, the Balearics and Spain; the Franks, in France; the Vandals, such as were not used up in Justinian's armies as conscripts, escaped into Scandinavia and Germany; the Suevi, in Switzerland, and Swabia in Germany; the Burgundians in Germany and West Switzerland; and the Anglo-Saxons in England. The Lombards took refuge in Austria and Northern Italy; and the Ostrogoths were scattered among the Huns, Vandals, Burgundians, Franks and Heruli.

393. From the day that Samuel annointed Saul as king of the Hebrews to the day when the American Republic was placed on the liberty stone—on the equality of man with every other man a sovereign—the world has been governed by the "divine right of kings," and other oppressions. Never before had a nation placed itself on the solid foundation of universal sovereignty. The kingdoms of the ancients were despotisms; and their miscalled republics were oligarchies; and this condition continued until the American "people took the kingdom" from Great Britain, and after

the war of 1812 "Possessed" the governing power unquestioned. In all other nations of the Earth the masses had no voice, and must bow their necks or have them broken. In the best of them—

GREAT BRITAIN

the king ruled by "Divine Right," and the hereditary Lords made and repealed the laws for the kingdom, with just enough of exceptions to prove the rule. My Lord sat in the Upper House, and from his estate appointed his man to a seat in the lower house. But when the English people saw their American cousins prosperous and happy in well governing themselves, they demanded and secured the right to control their own country within fifty years of the inauguration of Washington; and the House of Parliament today is the governing power of the Empire and represents so many human beings; not so many pounds sterling. The Premier signs for the Sovereign, and he must vacate his office for one of the majority should the people's House vote "lack of confidence."

FRANCE.

394. We cannot accurately measure the effect of the influence of one man or one act. A youth inspired with the Fatherhood of God and the brotherhood of man came to America to advance the cause of liberty. Upon the declaration of war between France and England he returned to France, was enthusiastically received, then returned to America where he remained until manhood was crowned. The French people, groaning under the despotism of the four Louises, looked upon the prosperity and happiness of the American people; and, longing to possess the comforts of freedom, flowed into a revolution which under differ-

ent phases repeated itself. On the ruins of the last French Empire arose the French Republic of today, based on equal rights and universal suffrage.

GERMANY.

395. The German Confederation was formed on the downfall of Napoleon in 1815, with a diet elected, not by the people, but by the governments represented. Austria presided. In 1870 the Empire was restored with the King of Prussia as Emperor. "Federal execution" of the laws of the Empire was decreed in 1866. A war with Austria came and so weakened that Emperor that he was forced to concede a liberal constitution to his people. A good effect in the same line was produced in Germany. The Franco-Prussian war led to the reorganization of Germany; and, says George William Moore, "The conquering king sought to unite all Germany under one flag, but he was too wise to suppose that a great and intelligent nation like Germany, with America before its eyes as an object lesson, would be ruled as a despotism or an oligarchy. And when in the halls of Versailles he proclaimed the German Empire, he placed it on the solid foundation of an enfranchised people. Today our Federal Constitution can be read in every line of the Constitution of the German Empire."

AUSTRIA-HUNGARY.

396. In 1866 the Emperor of Austria, after the fatal field of Sadowa, was forced to enfranchise the Masses, making them paramount in legislation.

ITALY.

397. In 1848 "Austrian (the Pope's right hand) troops exercised a crushing tyranny, and from time to

time Europe shuddered at the recital of the dark cruelties practiced in the dungeons of Naples and Rome."—*Int. Cyc.* Then came disjointed efforts for liberty, each time crushed back until after the Ecumenical Council decreed the infallibility of the Pope. Because America, as an object lesson, had awakened all men, somewhat, to the dignity of manhood with its invariable accompaniment, "the inflexible zeal of freedom," that which was intended as the death-knell of liberty was in fact the tocsin that called to battle for human rights, the battle that made the French Republic at the close of the Franco-Prussian war, at which time Italy emerged with a Constitution whose fundamental principles were copied from the American Federal system.

SWITZERLAND.

398. After the great European upheaval of 1830, efforts for relief were spasmodically made in Switzerland for better conditions. The constitution of 1874 transferred much power from the cantons to the federal body. In 1888 Germany tried to interfere with the Swiss system, but "because of the moral support given to Switzerland by other governments the German foreign office adopted a more conciliary attitude."—*Int. Cyc.* By the constitution of 1848 the legislative body consists of two houses elected by the people, and the executive consists of seven men selected by the legislature.

DENMARK.

399. From the day that the Kimri were overpowered by the Visigoth pirate Odin, to the French revolution and general upheaval of 1830-31, with slight intervals, the crown was *dominium absolutum.* The improvement of 1831 was greatly advanced in 1849, when the new constitution was based on the

most liberal principles. Universal suffrage prevails, and a council of administration, of which the king is president, is accountable to the rigsdag. The International Cyclopaedia says: "The degree of political and social freedom enjoyed by the nation is now perhaps as high as is to be found in any country in Europe."

SWEDEN AND NORWAY.

400. Since 1809 Sweden and Norway has had a constitutional monarchy with a diet, having governmental supervision, composed of two houses both elected by the people by ballot.

BELGIUM.

401. After the fall of Napoleon Bonaparte, Belgium was united to Holland. After the French revolution of 1830, an effort was made to establish a republic; but the Congress of London was willing to recognize the independence of Belgium as a constitutional monarchy; and the people accepted that form of government for the sake of independence and peace. It has an elective legislative body of two houses.

SPAIN.

402. Spain "fell on this stone and was broken."

THE NEW WORLD.

403. The influence of the Great Republic has been still greater in the Western World, and on West to the East again, including Hawaii, Australasia and Japan; and possibly China should be added.

404. Cotemporaneous with the landing of the Pilgrims and other English colonists in America, immigrations were active from other European sovereign-

ties, and dotted the three Americas with several provinces. The English people left their homes and kindreds in search of civil and religious liberty. Their inherent impulse, "the inflexible zeal of freedom," of the blood made them strong for every good purpose; and they—these English colonies—grew into the Great Republic. There grew but one. At the time of its organization as the agent of heaven to teach the world the blessings of freedom and self-government, all the other peoples were like the wild beasts of the forests, totally without voice in the laws that controlled them. Except for the room-freedom from the nature of their surroundings they were governed with greater and more grinding gyves than were their helpless brothers in the absolutisms of their home governments. At times vast districts were sold and delivered by one sovereign to another in payment of war debts, loans or other favors received, the transfers including the peoples along with the said wild beasts and with no more consultation or consent.

405. Upon the acknowledgment of the independence of the United States, its influence was soon felt in outside America to such an extent that one after another of the provinces broke away from their owners, established governments in imitation of the United States and grew towards better things. Brazil was the last to become a free republic, with universal suffrage. Today the domination of European governments over American Colonies is at an end; except the British colonies, and they were soon granted home rule with the liberties and privileges enjoyed by the people of the first and now the Great Republic, except in the matter of selecting their chief executive, and their powers are less extensive than those of our President. Not stopping here, the good effect of American influence, after strict trial had demonstrated freedom's mer-

its, the same sacred rights were extended by Great Britain to her Australasian and other colonies.

LIBERTY LIGHTING THE WORLD.

406. FINALLY: An unrestricted construction of Daniel, Isaiah and the other scriptures, warrants the conclusion that before the tribunals of earth, as before the throne of God, every man should be lord of his own conscience, and enjoy the equal rights and privileges of every other man. No other view is consistent with man's love of his fellow man. When a state or nation exemplifies this principle its influence must "break to pieces and consume" the absolutisms of the surrounding world; for if the oppressions are not modified by the rulers, the masses, influenced by the blessed example, will revolutionize, as shown in France, out of which, in time, will spring a better civilization and government. The world-blessing influence of America is actively profound.

407. Liberty of conscience prompted the settlement of America. Liberty shone out, as the star of Bethlehem, and guided the Pilgrims to the place where the Savior could be found, and they could worship and live. That celestial light was brighter in the Declaration of Independence than ever before shone in the history of the world; for it announced the arrival of the Comforter; and in the Emancipation Proclamation it appeared that the Almighty had written in letters of living light on the front of His throne:

"THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN."

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